

A GRAMMAR
OF THE
CLASSICAL ARABIC LANGUAGE,
TRANSLATED AND COMPILED FROM THE WORKS
OF THE
MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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IN AN INTRODUCTION AND FOUR PARTS.

The Introduction: and Part I.-The Noun.

Book 2



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CORRECTIONS.

P. 131 *A*, *l.* 17. For "AF" throughout this Note read "LM".

P. 132 *A*, *ll.* 2-3. Read "on Monday the 12th of Rabi' alAwwal".

l. 4. Read "and 12 days".

NOTICE.

PAGES XXV-XXVI of the Contents and 87A-88A of the Notes are to be substituted for the corresponding pages given in the 1st Fasciculus of Part I.

M. S. HOWELL.

The 14th July, 1886.

ADDITIONS AND CORRECTIONS.

P. xxv, l. 23. Read "*cop.*"

P. xxvii, l. 2. Read "*met.*"

P. xxviii, l. 1. Read "explanation"—*ibid.* Read ^{أفعل}.

P. xxix, l. 21. Read "latent"—l. 29. Read "*pron.*"—l. 31. Read "*gen.*"—l. 1. Read "*pron.*"

P. xxxi, l. 19. Read "in the"—*ibid.* Read "574".

P. xli, l. 16. Read ^{وَيَب}.

P. xlii, l. 22. Read ^{وَيَب}.

P. li, l. 1. Read "form of the *sing.*"

P. 638, l. 2. R here enters upon the discussion of the methods allowable in interrogation with ^أمَنْ about a mentioned rational *det.*, in which case the ordinary method is to repeat the *det.*, putting it in the *nom.* after ^أمَنْ; so that, when a man says ^{أَخَا زَيْدٍ} or ^{رَأَيْتَ زَيْدًا}, you say ^{زَيْدٌ} or ^{أَخُو زَيْدٍ} *Who is Zaid or the brother of Zaid?*

P. 698, l. 12. Before "proper" insert "[generic]"—ll. 14 and 17. For "[proper]" read "[personal proper]".

P. 709, l. 16. "their likes" are *preps.*

P. 760, l. 18. For "(i.e." read "[i.e."

P. 93A, l. 20 and l. 29. Read "l. l."

P. 94A, l. 10. Read "l. l."

P. 95A, l. 19. Read "if her".

P. 96A, ll. 2-3. Read "AlYaman" and "dependent"—l. 19. Read ^{وَاللَّتِي} and ^{وَالَّتِي}.

P. 98A, l. 1. Read "transmits".

P. 104A, l. 1. Read "and inceptive [423], an answer".

P. 114A, l. 17. Read "context"—l. 1. Read "not an".

P. 115A, l. 1. Read "*pron. as.*"

P. 117A, l. 13. Read "His"—ll. 13-14. Put "His name my knowledge" within marks of quotation.

P. 130A, l. 1. Put a comma after "him".

P. 131A, l. 1. Read "One of".

P. 132A, l. 25. Read "AlMaṣūr".

Additions and Corrections to the Abbreviations of References.

* AKB. The *Khizānat alʿAdab wa Lubb Lubāb Lisān alʿArab* (c. 1073—1079), an Exposition of the evidentiary verses cited in the Commentary of R upon the IH, by the Shaikh ʿABD ALḲĀDIR Ibn ʿUmar ALBAGHDĀDĪ, resident of Cairo, the Philologist (b. 1030, d. 1093), printed at Būlāk in 1292.

* Amr. The Gloss (c. 1188) of the Shaikh Muḥammad ALAMĪR alAzhari upon the ML, printed in Egypt in 1299.

* CD. The Commentary of Khfj upon the D, cited from extracts given in Thorbecke's Notes on the D, and latterly from the edition printed at Constantinople in 1300.

* D. The *Durrat alGhawwāṣ* by H, edited by Thorbecke, and printed at Constantinople with the Commentary of Khfj.

* EC. The Commentary of the SAYYID MUḤAMMAD Ibn ʿAlī Ibn ALḤusain alMūsawī alʿĀmilī alJubāʿī, the Philologist (b. 946, d. 1009), upon the evidentiary verses of the C, cited from an incomplete MS.

[The Author is so named in the LB, p. 42, and in the preface to the EC. The *Amal alĀmil*, as noticed in the LB, wrongly attributes the work to the Sayyid Ḥusain (d. 1069), son of the Sayyid Muḥammad.]

* FA. The *Fawā'id alKalā'id fī Mukhtaṣar Sharḥ ashShawāhid*, commonly called *AshShawāhid aṣṢughrā*, an abridgment of the MN, by its Author, cited from a MS.

[The HKh. IV. 393 calls it the *Farā'id alFawā'id*.]

* Khfj. The *Raiḥānat alAlibbā wa Zahrat alḤayāt adDunya*, a Biographical Dictionary of Contemporary Celebrities, by Maulānā the Ḳaḍī Shihāb adDīn Aḥmad Ibn Muḥammad ALKHAḤḤĀJĪ alMiṣrī alḤanaḥī, the Philologist (d. 1069), printed in Egypt in 1294.

* Khls. The *Khulāṣat alAthar fī A'yān alKarn alḤādī-'Ashar*, a Biographical Dictionary of the Celebrities of the 11th Century, by the Maulā MUḤAMMAD AMĪN Ibn Faḍl Allāh ALMUḤIBBĪ, great-grandson of MDE, alḤamawī by origin, adDimashqī by birth and abode, alḤanaḥī, the Historian and Philologist (b. 1061, d. 1111), printed in Egypt in 1284.

* LB. The *Lu'lu'atū alBahrain fi-Ijāzat li-Kurratay-i-l'Alin* (c. 1182), a Series of Biographies of the Learned Men of AlBahrain, by the Shaikh Yūsuf Ibn Aḥmad Ibn Ibrāhīm adDarāzī ALBAḤRĀNĪ, the Philologist (b. 1107), lithographed at Bombay.

MDE. The *Ḳaḍī Muḥibb adDīn Abu-l Faḍl Muḥammad Ibn Taḳī adDīn Abi Bakr al'Ulwānī alḤamawī* by birth and education, adDimashḳī alḤanafī, known as MUḤIBB ADDĪN EFFENDĪ, the Philologist (b. 949, d. 1016), great-grandfather of the Author of the Khls.

* MN. The Commentary named *Al-Maḳāṣid an-Naḥwīya fī Sharḥ Shawāhid Shurūḥ al'Alfiya*, commonly called *Ash-Shawāhid al-Kubrā* (c. 806), by the *Ḳaḍī Badr adDīn Abū Muḥammad Maḥmūd Ibn Aḥmad asSārūjī alḤanafī*, known as AL'AINĪ, born at 'Ain Tāb, the Jurist and Grammarian (b. 762, d. 855), upon the evidentiary verses cited in the Commentaries of BD, IUK, IA, and IHsh upon the IM, printed upon the margin of the AKB.

* N. The Commentary named *Tanzīl alĀyāt 'ala-sh-Shawāhid min alAbyāt*, by MDE, upon the evidentiary verses of the K, edited by Abu-lWafā Naṣr alHūrīnī, and printed at Bulāḳ in 1281.

* NA. The *Nuzhat alAlibbā fī Ṭabaḳāt alUdabā*, a Treatise on the Classes of the Philologists, by KIAMB, printed in Egypt in 1294.

* SD. The *Silk adDurar fī A'yān alḲarn athThānī-'Ashar*, a Biographical Dictionary of the Celebrities of the 12th Century, by the Sayyid Ṣadr adDīn Abu-lFaḍl MUḤAMMAD KHALĪL EFFENDĪ Ibn 'Alī Effendī alMurādī alBukhārī adDimashḳī an-Naḳshbandī, the Historian and Philologist, printed at Bulāḳ in 1301 from a MS written at Damascus in 1211.

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وَيْلٌ , وَيْلٌ , وَيْلٌ , وَيْلٌ , وَيْلٌ — وَيْلٌ or وَيْلٌ
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off from prothesis—and of ^{أَيْ}أَيْ , ^{أَيْ}أَيْ , and ^{أَيْ}أَيْ

—reason of the inflectedness of ^{بَعْضٌ}بَعْضٌ and ^{كُلٌّ}كُلٌّ

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a verbal *n.*—^{حَسْبُ} — its *post.* why suppressed
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allowably *pre.* to the *prop.* or to ^{٢٤}أَنْ may be

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- and ^{أَإِذَا} may be *infl.*—parsing of ^{إِذَا} and ^{إِذَا} in the *correl.* of ^{بَيْنَا} and ^{بَيْنَا}—and of ^{إِذَا} in the *correl.* of ^{إِذَا}, ^{لَمَّا}, and ^{أَن}—^{إِذَا} denoting *suddenness of occurrence* elsewhere than in the *correl.* of ^{بَيْنَا} and ^{بَيْنَا}—^{بَيْنَا} may be *pre.* to an *inf. n.*, contrary to ^{بَيْنَا} 752—778
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CHAPTER V.

THE UNINFLECTED NOUN.

§ 159. Uninflectedness is the inseparability of the termination of the word from one state, literally or constructively, like the inseparability of هُوَ^{اَوَّلُ} from Kasra, مَنْذُ^{اَوَّلُ} from Damma, and اَيْنَ^{اَوَّلُ} from Fatha (Sh). The *uninfl. n.* is the one whose final's quiescence or vowel is not by reason of an *op.* (M,MM). The *uninfl.* [*n.* (Jm)] is what (1) is related to the *orig. uninfl.*, [vid. the *p.*, *pret.* *v.*, and *imp.* without the *ج*, which relation is detailed (below) by the author of the M (Jm)] ; (2) occurs unconstructed: [being of 2 kinds, either *uninfl.* from the lack of the motive for inflection, vid. construction, like *ns.* enumerated, as اَلْفَ بَا تَا تَا (321), اَحَدٌ اِثْنَانِ ثَلَاثَةٌ, and زَيْدٌ ; or *uninfl.* from the presence of the preventive of inflection, notwithstanding the existence of the motive for it, that preventive being resemblance (of the *n.*) to the *p.*, *pret.*, or *imp.*, or its being a verbal *n.* (187) (R):] and its predicament is that its termination does not vary because of the variation of the *ops.* (IH). It is (1) permanent, vid. (a) what implies the sense of the *p.*, like اَيْنَ^{اَوَّلُ} [206], مَتَى [below], and كَيْفَ [207] ; (b) what resembles it, like اَلَّذِي [below], اَلَّتِي, and the like : (2) accidental, vid. (a) the [*n.*] *pre.* to the *ي* of the 1st *pers.* [129], as غَلَامِي [below] ; (b) the aprothetic *det.*

voc., as ^{أَٓ}يَا ^{زَيْدَ} [48]; (c) the aprothetic *indet.* with the generic *neg.* ^{لَا}, as ^{لَا} رَجُلٌ فِي الدَّارِ [99]; (d) the *comp.*, as ^{عَشْرَ}خَمْسَةَ [210]; (e) what the *post.* is suppressed from, *vid.* ^{أَٓ}قَبْلَ , ^{أَٓ}بَعْدَ , ^{أَٓ}فَوْقَ , ^{أَٓ}تَحْتَ , and the rest of the 6 relative locations [128, 201] (MM). The cause of its uninflectedness is its relation to what has [*orig.* (AAz)] no declinability in any way, near or remote, [like the *pret. vs.*, *imp.* of the 2nd *pers.*, and *ps.*, which are *orig.* so constituted as to have no declinability, contrary to the *uninfl. ns.*, whose indeclinability is adventitious, not original (AAz),] through (1) implying its sense, like ^{أَٓ}أَيُّ and ^{أَٓ}أَمْسِي [206]; (2) resembling it, like the [*prons.* (161) and] vague *ns.* [262]; (3) occurring in its place, like ^{أَٓ}نَزَالَ [193]; (4) conforming to what occurs in its place, like ^{أَٓ}فَجَارَ and ^{أَٓ}فَسَاقَ [194]; (5) occurring in the place of what resembles it, like the *voc.* pronounced with Damm [48]; (6) being prefixed to it, as in LXX. 11. [below] and ^{أَٓ}هَذَا يَوْمَ لَا ^{أَٓ}يَنْطَلِقُونَ LXXVII. 35. *This will be a day when they shall not speak* in the readings with Fath [of the م (AAz)], ^{أَٓ}لَمْ يَمْنَعْ ^{أَٓ}الشَّرْبَ ^{أَٓ}أَلْفَ [90], and

عَلَى حِينٍ عَاتَبْتُ الْمَشِيبَ عَلَى الصَّبِيِّ
وَقُلْتُ أَلَمْ أَصْغِ وَالشَّيْبَ وَأَزْعُ

by AnNābigha (M) adhDhubyānī, *At the time when I reproved hoariness for the passing away of youth, and said, What! have I not yet become sober when hoariness is hindering (from sport)?* (J). The cause of uninflectedness is restricted to resemblance to the *p.*, according to IM, who mentions that the *n.* resembles the *p.* in (1) constitution, as when the *n.* is constituted of (a) one letter, like the ت in ضَرَبْتَ [161]; (b) two letters, like the ن in أَكْرَمْنَا : (2) sense, vid. what resembles a *p.* (a) existing, like متى [206], which is used to denote *interrogation*, like the Hamza, and *condition*, like أَى ; (b) non-existent, like هُنَا, because *demonstration*, being a meaning, ought to have a *p.* constituted to indicate it [171], so that the *dems.* are *uninfl.* because of their resemblance to a supplied *p.*: (3) acting as a *subst.* for the *v.* and not being impressible by the *op.*, like the verbal *ns.*, as دَرَأَكَ [193], which is *uninfl.* because of its resemblance to the *p.* in governing and not being governed by anything else; but this is based upon the opinion that the verbal *ns.* have no place in inflection [187]: (4) permanent need, like the conjunct *ns.*, as أَلَّذِي [176], which, always needing the *conj.* [177], resemble the *p.* in permanence of need [497] (IA). The [*pre.* (DM)] *n.* gains uninflectedness [from the *post.*, when *uninfl.* (DM),] by prothesis [111], when the *pre.* is (1) vague, [but not a *n.* of time (DM),] like

وَحِيلَ بَيْنَهُمْ وَبَيْنَ [دُونَ] , whence [دُونَ] , and [مِثْلُ] , غير [بَيْنَ] [دُونَ] XXXIV. 53. *And their union and the union of what they shall long for shall be obstructed and* وَمَتَّأ دُونَ ذَلِكَ LXXII. 11. *And of us is the inferior of that*, as Akh says, the reading لَقَدْ تَقَطَّعَ بَيْنَكُمْ VI. 94. *Assuredly your union hath become dissevered*, as Akh says, which is confirmed by the reading with the *nom.*, LI. 23. [518], the reading أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ XI. 93. *That the like of what befell [the people of Noah &c.] should befall you*, وَأَنْ مَا مِثْلُهُمْ أَلْفَ [107], and لَمْ يَمْنَعْ لَمْ يَمْنَعْ : whereas, if the *pre.* be not vague, it is not *uninfl.*; while the saying of Jz and those who agree with him, that [the *pre. n. in*] غَلَامِي [above] and the like is *uninfl.*, is refuted, [because غَلَامٌ is not a vague *n.* (DM)], and [because it (DM)] entails uninflectedness of [the *pre. n. in*] غَلَامُكَ and غَلَامَةٌ, which no one maintains : (2) a vague [*n. of*] time, the *post.* being (a) أَنْ , as وَمِنْ خِزْيٍ XI. 69. *And We saved them from the ignominy of that day* and مِنْ عَذَابٍ يَوْمَئِذٍ LXX. 11. *From the chastisement of that day*, both read with the *gen.* and Fath of يَوْمَ ; (b) an *uninfl. v.*, whether the uninflectedness be original, as in عَلَى حِينٍ عَاتَيْتُ الْخَ , or adventitious [402, 406], as in

لَا جُذْبَنٍ مِنْهُمْ قَلْبِي تَحَلُّماً * عَلَى حِينٍ يَسْتَصِيْبِينَ كُلَّ حَلِيمٍ

[*I will surely draw away from them my heart, by endeavouring to acquire staidness, at the time when they seek to befool every staid man (Jsh)*], both related with Fath [of حِينٍ (DM)], which is superior to inflection according to IM, and inferior according to IU: whereas, if the *post.* be an *infl. v.* or nominal *prop.*, the BB say that inflection is necessary; but the correct view is that uninflectedness is allowable, whence the reading of Nāfi 'هَذَا يَوْمَ الْخ' V. 119. [1], the reading of others than Abū 'Amr and Ibn Kathīr 'يَوْمَ لَا تَمْلِكُ نَفْسٌ' LXXXII. 19. (*It is*) the day when a soul shall not have in its power, [i. e. هُوَ يَوْمٌ (DM),]

إِذَا قُلْتُ هَذَا حِينٍ أَسْلُو يَهِيْجَنِي
نَسِيمُ الصَّبَا مِنْ حَيْثُ يَطْلُعُ الْفَجْرُ

[by Abū Ṣakhr alHudhalī, *When I say "This is the time when I shall forget", the breeze of the east wind from where the dawn rises stirs me (Jsh)*], and

أَلَمْ تَعْلَمِي يَا عَمْرُكَ اللَّهُ أَتَنِي * كَرِيمٌ عَلَى حِينِ الْكَرَامِ قَلِيلٌ

[*Didst thou not know (O, I pray God to prolong thy life!) that I am generous at the time when the generous are few? (Jsh)*], both [verses] being related with Fath

(ML) of حِين (DM). The vague [n. of] time, i. e. what does not indicate any time particularly, as وَقْتُ حِين, سَاعَةُ حِين, and زَمَانُ حِين, may be *pre.* to the *prop.*; and then may be *infl.* or *uninfl.* upon Fath, uninflectedness being preferable to inflection when the *post.* is a verbal *prop.* whose *v.* is *uninfl.*, and the converse being the case when the *post.* is a verbal *prop.* whose *v.* is *infl.* or a nominal *prop.* (Sh). Such *ns.* as are necessarily *pre.* to the *prop.* are permanently *uninfl.*, because of their resemblance to the *p.* in needing the *prop.*, like اَيْنَ, اَيْنَ, and اَيْنَ [115] (IA). Uninflectedness upon quiescence is the general rule (M, IA), because it is lighter than the vowel (IA): and deviation from it to the vowel is only for one of three causes, (1) to avoid [irregular (AAz)] concurrence of two quiescents [663], as in هُوَ لَا; (2) not to begin with a quiescent, literally or predicamentally, as in the two ك s, that which is i. q. مَثَل [509], and that which is a *pron.*, [as in اِكْرَمْتِك, because it is in the predicament of detachment, as being an objective complement, without which the *v.* and *ag.* are complete (AAz)]; (3) [to indicate (AAz)] accidental uninflectedness, as in خَمْسَةَ عَشَرَ, مِنْ قَبْلُ, لَا رَجُلَ فِي الدَّارِ, يَا حَكَمَ, [because, being *orig. infl.*, they are vocalized to distinguish between the permanently and accidentally *uninfl.* (AAz)]. The quiescence of uninflectedness is named

pause ; and its vowels Damm, Fath, and Kasr (M). Uninflectedness upon Kasr and Damm is found in the *n.* and *p.* [497] ; and uninflectedness upon Fath and quiescence in the *n.*, *v.* [402], and *p.* [497] (IA). The *uninfl. ns.* [except such as may be anomalous or have been previously mentioned (M)] comprise [7 *cats.* (M),] the *prons.*, the *dems.*, the conjuncts, the verbal *ns.* and *ejs.*, some of the *adv.*, the *comps.*, and the *met.* (M, IH).

THE PRONOUNS.

§ 160. The *pron.*, named by the KK *met.*, is what indicates (1) a 1st *pers.*, as ^{أنا} *I* and ^{نحن} *We*: (2) a 2nd *pers.*, as ^{أنت} *Thou* and ^{أنتما} *Ye two*: (3) a 3rd *pers.*, as ^{هو} *He or It* and ^{هما} *They two*, (a) known, as ^{إنا أنزلناه} XCVII. 1. *Verily We sent it down* [433]: (b) prior, (a) unrestrictedly, as XXXVI. 39. [504]; (b) literally, but not in natural order, as ^{وَأَن ابْتَلَىٰ أَبْرَاهِيمَ رَبَّهُ} II. 118. *And when his Lord tried Abraham*; (c) in intention, as ^{فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ} XX. 70. *And Moses conceived fear in his mind*: (c) posterior, unrestrictedly, in such as ^{قُلْ هُوَ اللَّهُ أَحَدٌ} CXII. 1. *Say thou, It, i. e. The case* [167], *is this* [27], *God is one* [609], XLV. 23. [539], ^{نَعَمْ رَجُلًا زَيْدٌ} *Most excellent is he as a man, Zaid* [469], ^{رَبِّهِ رَجُلًا} [168], ^{قَامَا وَقَعَدَا أَخَوَاكُ} [22], ^{جَزَىٰ رَبَّهُ أَلَنَ} [20]; but the soundest opinion is that this [last] is a poetic license. The *pron.* must have an exponent explaining what is meant by it. If it denote a 1st or 2nd *pers.*, its exponent is the presence of the person that it belongs to. If it denote a 3rd *pers.*, its exponent is (1) not an expression, as XCVII. 1., i. e. *the Kur'ān*, whose celebrity and independence of exposition are thus attested: (2) an expres-

sion, (a) mostly prior, (a) literally and constructively, as XXXVI. 39.; (b) literally, but not constructively, as II. 118.; (c) constructively, but not literally, as XX. 70.: because ^{أَبْرَهِيمُ}, being an *obj.*, is meant to be understood as *postpos.*; and ^{مُوسَى}, being an *ag.*, is meant to be understood as *prepos.*: (b) sometimes posterior literally and in natural order (Sh). The positions where the *pron.* relates to an expression posterior literally and in natural order are 7, vid. where the *pron.* is (1) governed in the *nom.* by ^{نَعَمْ} or ^{بُئْسَ}, in which case it is expounded only by the *sp.*, as ^{زَيْدٌ} ^{رَجُلًا} ^{نَعَمْ} and ^{عَمْرُو} ^{رَجُلًا} ^{بُئْسَ}; while the ^{فَعْلٌ} that *praise* or *blame* is intended by [468] is coordinated with them, as VII. 176. [(475), orig. ^{سَوَاءٌ} (DM)], ^{كَبِيرَتٌ} XVIII. 4. *How great it is as a word that proceedeth!*, and ^{زَيْدٌ} ^{رَجُلًا} ^{ظَرَفٌ} *How clever he is as a man, Zaid!*: but, according to Fr and Ks, the particularized is the *ag.*, and there is no *pron.* in the *v.*, which is refuted by ^{زَيْدٌ} ^{رَجُلًا} ^{كَانَ} ^{نَعَمْ} *Such that most excellent was he as a man was Zaid!*, the annuller not being prefixed to the *ag.*, [but to the *inch.* (DM)]; and by the particularized's being sometimes suppressed [473], as ^{بُئْسَ} ^{لِلظَّالِمِينَ} ^{بَدَلًا} XVIII. 48. *Most evil is it, i. e. the substitute* [469], as a substitute for God, (*Iblis and his offspring*), [i. e. ^{إِبْلِيسُ} ^{وَنَزِيلَتُهُ} (B)], the *ag.* not being suppressed (DM)]: (2)

governed in the *nom.* by the 1st of 2 contending *ops.*
the 2nd of which is made to govern, as

جَفَوْنِي وَلَمْ أَجِفِ الْإِخْلَاءَ إِنِّي
لَغَيْرِ جَمِيلٍ مِنْ خَلِيلِي مُهْمَلٌ

[*They behaved unkindly to me, and I behaved not unkindly to the friends: verily I am indifferent to unkindness from my friends (Jsh)*]: (3) predicated of [by a single term (DM)], in which case it is expounded by its *enunc.* or *pred.*, as ^{XXIII. 39.} *It, i. e. Life, is not aught save our lower life, orig., says Z* [followed by B], ^{ابن الكيِّوَّةُ} *إِنِّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا* (4) the *pron.* of the *case and fact*, [which is the *pron.* predicated of by a *prop. expos.* of it (DM),] as ^{CXII. 1.} *and فَإِذَا هِيَ شَاخِصَةٌ* ^{XXI. 97.} *Lo, it, i. e. the fact, will be this, staring will be the eyes of them that have disbelieved:* (5) governed in the *gen.* by ^{رَبِّ} [505], in which case its predicament is the same as that of the *pron.* of ^{نَعَمَ} and ^{بُئْسَ} in that its exponent must be a *sp.*, and it itself must be *sing.*, as

رَبَّةٌ قَتِيَّةٌ دَعَوْتُ إِلَى مَا * يُوْرِثُ الْمَجْدَ دَائِبًا فَاجَابُوا

[*Many youths have I called to what entails glory perpetually, and they have answered! (Jsh)*] ; but it is always

masc., as ربه امرأة, not ربه, whereas نعت امرأة هند [474] is said: (6) followed by an explicit *subst. expos.* of it, as ضربه زيدا; and thus are explained اللهم الخ *him, the pitiful, the merciful* and قد أصبحت بقرقرى الخ *him, the wretch* [156], قاموا اخوتك, [21], قاما اخواك, and قمى نسوتك: (7) attached to a prior *ag.*, its exponent being a posterior *obj.*, as ضرب غلامه زيدا, allowed by Akh and IJ, whence كسا حله الخ and ولو ان مجدا الخ [20]; but the majority hold that in prose the *obj.* in the case of that [*pron.* attached to the *ag.* and relating to the *obj.* (DM)] must be prior, as II. 118. (ML). When 2 or more possible exponents precede, the exponent is the nearest, as جادنى زيد وبكر فضربتة, i. e. *I beat Bakr*; but with [an explanatory] context may be the farthest, as جادنى عالم وجاهل فاكرمته (R). In وما سعاد الخ [149] the *o. fr.* is وما هى, the explicit *n.* being then made to act as a *subst.* for the *pron.*, which is facilitated by their being in 2 opposite *props.*, [nominal and verbal,] and in 2 verses, [the 1st of which بانئت الخ is in §-22.,] and separated by a *prop.* [قلبنى الخ]; and by the fact that repetition of the beloved's name is delighted in: and inferior to it is the saying of AlḤuṭai'a

أَلَا حَبْدًا هِنْدَ وَارِضٍ بِهَا هِنْدَ

Now dearly loved are Hind and a land that Hind is in, because they are in one *prop.*; repetition of the explicit *n.* in one *prop.* being good only on the occasion of magnifying, as ^{أَصْحَابُ الْيَمِينِ} مَا ^{أَصْحَابُ الْيَمِينِ} ^{أَصْحَابُ الْيَمِينِ} LVI. 26. And the companions of the right hand, what etc.? [29]; or aweing, as LXIX. 1. 2. [27] (BS). AlFind azZim-mānī says

مَشِينًا مَشِيَّةَ الْيَتِيمِ * غَدَاً وَالْيَتِيمِ غَضْبَانٍ

We stalked (towards them) with the stalk of the lion, when he has come forth early, the lion being wrathful (from hunger), repeating ^{أَصْحَابُ} الْيَتِيمِ in the [same] verse, and not putting its *pron.*, for the sake of solemnity and awe; and they do that in the case of generic *ns.* and proper names, as says 'Adī Ibn Zaid

لَا أَرَى الْمَوْتَ يُسْبِقُ الْمَوْتَ شَيْءٌ
نَغَصَّ الْمَوْتَ ذَا الْغَنِيِّ وَالْفَقِيرِ

- (T) I see not death to be such that aught outstrips death: death has troubled the life of the wealthy and the poor (Jsh). The *pron.* is (1) attached, [which is {inseparably (M)} attached (M, R) to its *op.* before it, being like a supplement to that *op.* and like some of its letters (R): and is (a) prominent, vid. what is expressed, like the ك in أَخَوِي; (b) latent. vid. what is meant to be understood,

like that which is in ⁹زَيْدٌ ⁹ضَرَبَ (21) (M) : (2) detached (M, IH), which is like the explicit *n.* (M, R) in its independence (M), whether it be separated from its *op.*, as in ⁹مَا ضَرَبْتُ إِلَّا إِيَّاكَ ; or contiguous to it, as in ⁹مَا أَنْتَ مُنْطَلِقًا (R).

§ 161. The *prons.* are [all (IA)] *uninfl.* (R, IA, Sh) upon quiescence, as ⁹قَوْمًا , ⁹قَوْمِي , and ⁹قَوْمُوا ; Fath, as ⁹قُمَّتْ ; Kasr, as ⁹قُمَّتْ ; and Damm, as ⁹قُمَّتْ (Sh): (1) from their resemblance to *ps.* (a) in constitution, like the ⁹ت in ⁹ضَرَبْتُ [159] and ⁹ك in ⁹ضَرَبَكَ , while the rest of the *prons.*, as ⁹أَنَا , ⁹أَنْتَ , ⁹نَحْنُ , and ⁹أَنْتُمْ , are similarly treated for the sake of uniformity; or (b) in need of the exponent [160], as the *p.* needs an expression by means of which its sense may be intelligible [497]: or (2) from lack of the motive for inflection in them, because the requirer of inflection in *ns.* is the concentration of various meanings upon one form, while the *prons.* are independent of inflection through the variation of their forms on account of the variation of meanings, since the *nom.*, *acc.*, and *gen.* have each a special *pron.* (R). Some of them, however, are common to (1) the *acc.* and *gen.*, vid. every attached *acc.* or *gen. pron.*, as ⁹مَرَرْتُ and ⁹أَكْرَمْتُكَ : (2) the *nom.*, *acc.*, and *gen.*, vid. (a)

تُ , as نُنَّا , فَنَّا , and بَا ; (b) the ي , as اِضْرِبِي [402],
 اَكْرَمْنِي [170], and مَرِّي ; (c) هُمْ , as قَاتِلُونَ , هُمْ ,
 اَكْرَمُهُمْ , and لَهُمْ : but تُ denotes the *nom.*, *acc.*, and *gen.*
 while the meaning is one, and is an attached *pron.* in
 the 3 cases ; whereas the ي , though used to denote the
nom., *acc.*, and *gen.*, and an attached *pron.* in the 3 cases,
 is not of one meaning in the 3 cases, because in the *nom.*
 it denotes the 2nd *pers.*, and in the *acc.* and *gen.* the 1st;
 and هُمْ , though of one meaning in the 3 cases, is in the
nom. a detached *pron.*, and in the *acc.* and *gen.* an at-
 tached *pron.* (IA). The *pron.* is *nom.*, *acc.*, and *gen.*,
 [because it occupies the place of the explicit *n.* (R, Jm)]:
 the 2 first being [each (Jm)] attached and detached ;
 and the 3rd only attached, [because the attached is like
 the last part of its *op.* in that they are not separable (160),
 while the *gen.* is so likewise (158), since separation of
 the *pre.* and *post.*, though allowable in poetry (125),
 being bad with the explicit *n.*, is not regarded in the
 constitution of the *pron.* (R)]. The *pron.* is, therefore, of
 5 sorts, (1) [the attached *nom.*, (like) the *pron.* of the
pret. act. (Jm)] ضَرَبْتُ , ضَرَبْنَا , ضَرَبْتَ , ضَرَبْتُمْ ,
 ضَرَبُوا (Jm), ضَرَبْتَنِي , ضَرَبْتُمْ , ضَرَبَ , ضَرَبْتَ , ضَرَبْنَا , ضَرَبْتُمْ ,
 to ضَرَبْنِي ; and [analogously of the *pass.* (Jm)] ضَرَبْتُ to
 اُنْتُ , نَحْنُ , اَنَا , اَنْتَ : (2) [the detached *nom.* (Jm)], ضَرَبْنِ

(Jm),] to ^{أَنْتَ} أَنْتَ , ^{أَنْتِ} أَنْتِ , ^{أَنْتُمْ} أَنْتُمْ , ^{أَنْتُنَّ} أَنْتُنَّ , ^{هُوَ} هُوَ , ^{هِيَ} هِيَ , ^{هُمَا} هُمَا , ^{هُنَّ} هُنَّ (Jm),] to
 (3) [the attached *acc.*, which is attached to the *v.*, as
 (Jm)] ^{ضَرَبْتُ} ضَرَبْتُ , ^{ضَرَبْتُمْ} ضَرَبْتُمْ , ^{ضَرَبْنَا} ضَرَبْنَا , ^{ضَرَبْتِ} ضَرَبْتِ , ^{ضَرَبْتُنَّ} ضَرَبْتُنَّ ,
^{ضَرَبْتِ} ضَرَبْتِ ; to (Jm),] ^{ضَرَبْتُ} ضَرَبْتُ , ^{ضَرَبْتُمْ} ضَرَبْتُمْ , ^{ضَرَبْنَا} ضَرَبْنَا , ^{ضَرَبْتِ} ضَرَبْتِ , ^{ضَرَبْتُنَّ} ضَرَبْتُنَّ ;
 and [to something else, as (Jm)] ^{أَنْتَ} أَنْتَ , ^{أَنْتِ} أَنْتِ , ^{أَنْتُمْ} أَنْتُمْ ,
 (4) : ^{أَنْتُمْ} أَنْتُمْ , ^{أَنْتِ} أَنْتِ , ^{أَنْتُمْ} أَنْتُمْ , ^{أَنْتِ} أَنْتِ , ^{أَنْتُمْ} أَنْتُمْ , ^{أَنْتِ} أَنْتِ , ^{أَنْتُمْ} أَنْتُمْ , ^{أَنْتِ} أَنْتِ ,
 [the detached *acc.* (Jm)] ^{أَيْ} أَيْ , ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ ,
 (5) : ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ , ^{أَيَّ} أَيْ ,
 [the attached *gen.*, which is attached to the *n.*, as (Jm)] ^{غُلَامِي} غُلَامِي , ^{غُلَامِي} غُلَامِي ,
 and [to the *p.*, as (Jm)] ^{غُلَامِي} غُلَامِي , ^{غُلَامِي} غُلَامِي , etc.,] to ^{غُلَامِي} غُلَامِي ; and [to the *p.*, as (Jm)]
 (IH). ^{لِي} لِي , ^{لِي} لِي , ^{لِي} لِي , ^{لِي} لِي , ^{لِي} لِي , ^{لِي} لِي , ^{لِي} لِي , ^{لِي} لِي ,
 Each of these 5
 sorts denotes 18 meanings, because each of them denotes
 a 1st, 2nd, or 3rd *pers.*; and these 3, being each *sing.*,
du., or *pl.*, become 9 ; and each of the 9 is *masc.* or *fem.*:
 so that 6 [meanings] belong to the 1st *pers.*, 6 to the 2nd,
 and 6 to the 3rd (R); and by analogy the *prons.* of each
pers. should be 6 in number (Jm). But the Arabs con-
 stitute (1) for the 1st *pers.* 2 expressions, that indicate
 [the (R)] 6 meanings [mentioned (R)], as ^{ضَرَبْتُ} ضَرَبْتُ and
^{ضَرَبْنَا} ضَرَبْنَا , [the *pron.* of (Jm)] ^{ضَرَبْتُ} ضَرَبْتُ being common to
 the *sing. masc.* and *fem.*, and [the *pron.* of (Jm)]
^{ضَرَبْنَا} ضَرَبْنَا to the *du.* and *pl.*, *masc.* and *fem.*: [(a) they make

the 1st *pers.*, *sing.* or otherwise, common to the *masc.* and *fem.*, because of the rarity of ambiguity in the 1st *pers.*: (b) they coin a form, vid. ^{أَنَا}, as likewise is the case with ^{نَحْنُ}, for the *du.* and *pl.* of the 1st *pers.*, and do not add an *إ* for the *du.* and *و* for the *pl.*, as they do in the *du.* and *pl.* of the 2nd and 3rd *pers.*, because, when told to distribute ^{أَنْتَ} and ^{أَنْتُمْ}, you say ^{أَنْتَ} ^{يَا} ^{زَيْدَ} ^{وَأَنْتَ} ^{يَا} ^{عَمْرُو} and ^{أَنْتَ} ^{يَا} ^{زَيْدَ} ^{وَأَنْتَ} ^{يَا} ^{عَمْرُو}, whereas, when told to distribute ^{نَحْنُ}, you say, when you mean the *du.*, ^{أَنَا} ^{وَزَيْدَ} or ^{أَنَا} ^{وَزَيْدَ}, and, when you mean the *pl.*, ^{أَنَا} ^{وَزَيْدَ} ^{وَعَمْرُو}, each of its individuals not being ^{أَنَا}; so that, since the condition of the *du.* and *pl.*, vid. agreement of the 2 or more *ns.* in letter is not realized (in the 1st *pers.*), the constituents of its *du.* and *pl.* do not agree with those of the other *dus.* and *pls.*; and therefore they coin a form for the *du.*, and make it common to the *pl.* because of the security from ambiguity owing to the sight (of the persons meant): (c) the great man sometimes says ^{نَحْنُ}, ^{فَعَلْنَا}, and ^{أَيَّانَا}, reckoning himself to be like a multitude (R)]: (2) for the 2nd *pers.* 5 expressions, 4 proper, [vid. ^{ضَرَبْتَ}, ^{ضَرَبْتَ}, ^{ضَرَبْتُمْ}, and ^{ضَرَبْتَنِي} (R)]; and 1 common to the *du.* *masc.* and *fem.*, [vid. ^{ضَرَبْتُمَا} (R)]: (3) for the 3rd *pers.*

the same assortment as for the 2nd, [as ضَرَبْتُ , ضَرَبَ , ضَرَبَا , ضَرَبْتُمَا , ضَرَبُوا , and ضَرَبْتُمْ (R),] the *pron.* [in ضَرَبَا and ضَرَبْتُمَا (Jm)] being the *!* common to the 2 *du.*; [whereas the 2 *prons.* supplied in ضَرَبَ and ضَرَبْتُمْ must be different one from the other, like the detached *prons.* هُوَ and هِيَ (R)]. The rest of the 5 sorts follow this course, i. e. the 1st *pers.* has 2 expressions, the 2nd 5, and the 3rd 5, the total being 12 words denoting 18 meanings (R, Jm); so that the aggregate of the 5 sorts is 60 words denoting 90 meanings (Jm). The ت made mobile in the endings of *vs.* is a *pron.*, as قُمْتُ , قُمْتِ , and قُمْتُ (ML). They pronounce the ت (1) of the 1st *pers. sing.* with Damm, because of the affinity of Damma to the vowel of the *ag.*: (2) of the 2nd *pers. sing.* (a) in the *masc.* with Fath, for distinction between it and the 1st *pers. sing.* and for alleviation; (b) in the *fem.* with Kasr. They add م before the *!* of the *du.* in تُمَا and , of the *pl. [masc.]* in تُمُو , in order that the *du.* may not be confounded with the 2nd *pers. sing. masc.* when its Fatha is impleted because of unbinding, nor the *pl.* with the 1st *pers. sing.* whose Damma is impleted: the م being the letter most suitable for addition, because the unsound letters are deemed heavy before the *!* and ,; while the م is the nearest of the sound letters to the unsound ones, because it is nasal and labial like the , , for which reason what

precedes it is pronounced with Damm, like what precedes the و. Elision of the و of the *pl.* with quiescence of the م, if not immediately followed by a *pron.*, is commoner than retention of the و preceded by Damm, because the و at the end preceded by Damm is deemed heavy [721]; whereas, if the م of the *pl.* be followed immediately by a *pron.*, as ضَرْبَتُمُوهُ, the Damm and و must be restored, because, the [subsequent] *pron.* being through its attachment like one of the letters of the word, the و as it were does not occur at the end. The م of the *pl.*, when met by a quiescent after it, is pronounced with Damm, because it is restored to its *o. f.*; but Kasr of it is allowed, as will be shown [in the 2nd ضَرْبَتُمُوهُ below]. A و doubled to correspond with the م and و in the *masc.* is added for the [*pl.*] *fem.*, the و being chosen from its resemblance, as being nasal, to the م and و together, while all 3 are letters of augmentation [671] (R). A strange fact about the و is that it is divested of *allocution*, [the *allocution* understood from the ك being held sufficient (DM),] and is invariably *sing. masc.*, [even though the party addressed by the expression containing it be *du. masc.* or *fem.*, *pl. masc.*, *sing. fem.*, or *pl. fem.*, as (DM)] in أَرَايْتُمْكُمْ, أَرَايْتُمْكُمْ [560], أَرَايْتِكِ, and أَرَايْتِكُنَّ, since, if they said أَرَايْتُمْكُمَا, they would combine 2 *allocutions* [in one sentence (DM)]; whereas, when they abstain from combining them in يَا غُلَامُكُمْ, so that they do not say it, as they say يَا غُلَامَنَا

and ^{يَا} غَلَامَهُمْ, notwithstanding that in the ^{غَلَامُ} the allocation is adventitious because of the vocation, [not original (DM),] and that ^{يَا} غَلَامَكُمْ is an address to two [different parties], not to one, this is more fit [to be disallowed, because the allocution in it is original, not adventitious, and the party addressed by it is one, not two (DM)], while ^{يَا} غَلَامِكِ [55] is allowable only because the lamented is not really addressed (ML), but merely grieved over (DM). The [attached *nom.*] *pron.* of the 3rd *pers. sing. masc. and fem.* is latent [165], because, since the exponent of the 3rd *pers.* is *orig.* a prior expression, contrary to those of the 2nd and 3rd *pers.*, they mean the *prons.* of the 3rd *pers.* to be shorter than those of the 2 others : so that they begin in the 2 *sings.* with the extreme of abbreviation, *vid.* supplying without expressing anything ; and restrict themselves in the *du. masc. and fem.* to the , which is the sign of dualization in every *du.* ; and in the *pl. masc.* to the , which is sometimes dispensed with by the aid of the Damma in poetic license, as

لَوْ أَنَّ الْأَطِبَّاءَ كَانُوا حَوْلِي * وَكَانَ مَعَ الْأَطِبَّاءِ الْأَسَاءَةُ

[And, if it were the case that the physicians were around me, and the surgeons were with the physicians, *orig.* كَانُوا (Jsh)], because the , preceded by Damm is deemed heavy at the end ; and [in the *pl. fem.*] to a single ن corresponding with the , since it is single. The ت

in ^{ضُرِبَتْ} and ^{ضُرِبَتْ} is a *p.* denoting femininization [607], not a *pron.*, as is proved by ^{ضُرِبَتْ} هُنْدُ (R). The ^ا, ^و, and ^ي are attached *nom. prons.*, denoting the 3rd *pers.*, as ^{قَامَا} [20], ^{الزَّيْدُونَ} قَامُوا, and ^{الْهِنْدَاتُ} قُمْنَ; and the 2nd, as ^{اعْلَمُوا}, ^{اعْلَمُوا}, and ^{اعْلَمْنَ}; but not the 1st (IA). The ^و is sometimes used for irrational objects, when treated like rational beings, as ^{يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ} XXVIII. 18. *O ye ants, enter etc.* [611], because the allocution is addressed to them, [allocution being addressed only to rational beings (DM)]; but the saying [of AnNābigħa alJa'dī (Jsh)]

شَرِبْتُ بِهَا وَالْدِّيكُ يَدْعُو صَبَاحَهُ
إِذَا مَا بَنُو نَعَشٍ دَنُوا فَتَصَوَّبُوا

[*Did I drink of* (the *pron.* in ^{بِهَا} relating to the ^{صُهْبَاءُ} mentioned in the preceding verse ^{وَصُهْبَاءُ الْخَمْرِ} *And many a red wine etc.*), *while the cock was crowing in his morning, when the stars in the tail of Ursa Minor had drawn near to the west and set!* (Jsh)] is anomalous, [because allocution is not found in it (DM),] what emboldens him to that being his saying ^{بَنُو}, not ^{بَنَاتُ} (ML). The ^ا, ^و, and ^ي are seldom *ps.* [21, 497], like the ^ت of femininization (R). The ^ي is a *pron.* denoting the [2nd *pers.*]

sing. fem. [402], as ^{قُومِي} and ^{تُقُومِينَ} (ML). In the *aor.* the [attached *nom.*] *pron.* is not made prominent in ^{أَفْعَل} and ^{نَفْعَل} [165], because the two aoristic letters [404] notify the *ag.*, since ^{أَفْعَل} notifies that its *ag.* is ^{أَنا}, and ^{نَفْعَل} that its *ag.* is ^{نَحْنُ}; and similarly, ^{يَفْعَل} being proper to the 3rd *pers. sing. masc.*, they do not need a prominent *pron.* for it; and, though ^{تَفْعَل} is common to the 2nd *pers. sing. masc.* and 3rd *pers. sing. fem.*, still they do not make its *pron.* prominent, in order to treat the *sings.* of the *aor.* uniformly; and perhaps this is what induces Akh to say that the ^ي in ^{تَضْرِبِينَ} is not a *pron.*, but a *p.* of feminization, and the *pron.* necessarily latent: while the predicament of the *imp.* ^{أَفْعَلْ} and *prohib.* ^{لَا تَفْعَلْ} is that of ^{تَفْعَلْ} for the 2nd *pers. sing. masc.*, because the *imp.* and *prohib.* are derived from the *aor.* [428, 419, 603]. The [attached] *nom. prons.* are not made prominent in the *eps.*, i. e. *act.* and *pass. parts.* and assimilate *ep.*, because, their requirement of the *ag.* not being radical, but due to resemblance to the *v.*, the *pron.* of the *ag.* does not appear in them, as likewise is the case with the verbal *ns.* and *advs.* [163, 165, 187]: and also because, the ^ا and ^و in the *du.* and *pls.* of *prim. substantives*, like ^{الزَّيْدَانِ} and ^{الزَّيْدُونَ}, being undoubtedly letters added as a sign of the *du.* and *pl.*,

and the *du.* and *pls.* of *eps.* being modelled upon the *du.* and *pls.* of *prims.*, the **ا** becomes a sign of the *du.*, and the **و** of the *pl.*, so that it is impossible for the **ا** and **و** of the *pron.* to be conjoined with the *du.* and *pl.*, lest two **ا** s and two **و** s be combined, and therefore the 2 *prons.* become covert, the **ا** in the *du.* and the **و** in the *pl.*, the proof that the expressed **ا** and **و** are not *prons.* being their convertibility [into **ي**] by the *ops.*, as ضَارِبِيْنَ and لَقِيْتُ ضَارِبِيْنَ, whereas the *ag.* is not altered by the *ops.* prefixed to its *op.*; while the **ي** likewise becomes covert in ضَارِبَاتُ and مُضْرَبَاتُ in imitation of the *pron.* in the *pl. masc.*, since it is the *o. f.*; and, since the *pron.* is latent in the *du.* and *pl.*, it is *a fortiori* latent in their *sings.*; so that it is invariably latent in all [numbers and genders] (R). The detached *nom.* is (1) 1st *pers.*, (a) *sing.* اَنَا; (b) associated with or magnifying himself نَحْنُ: (2) 2nd *pers.*, (a) *sing., masc.* أَنْتَ and *fem.* أَنْتِ; (b) *du., masc. or fem.* أَنْتُمَا; (c) *pl., masc.* أَنْتُمْ and *fem.* أَنْتُنَّ: (3) 3rd *pers.*, (a) *sing., masc.* هُوَ and *fem.* هِيَ; (b) *du., masc. or fem.* هُمَا; (c) *pl., masc.* هُمْ and *fem.* هُنَّ (IA). According to the BB, اَنَا is a Hamza and اُ pronounced with Fathā; and the **ا** is put after the **ي** in pause to make the Fathā plain, because, if it were not for the **ا**, the Fathā would drop off on account of the pause, so that it might be con-

founded with the *p.* ^أأني; and therefore it is written with the ا, because orthography is based upon [the forms of] pause and inception: but sometimes its ^أأني is paused upon quiescent, or its Fatha is made plain in pause by the ة of silence [615]; and the ا is retained in continuity also by the Banu Tamim as matter of choice, but by others only as a poetic license, as

أَنَا سَيْفُ الْعَشِيرَةِ فَأَعْرِفُونِي * خَمِيدًا قَدْ تَذَرَيْتُ السَّنَامَا

[*I am the sword of the paternal kinsfolk; wherefore know ye me praiseworthy, having mounted upon the summit (Jsh)*]. The KK, however, hold that the ا after the ^أأني is part of the word itself; but its mostly dropping off [in pronunciation] in continuity, with Fath and sometimes quiescence of the ^أأني, and the alternation of the ة of silence with it in pause are proofs that it is *aug.* and intended to make the vowel plain in pause. [The final of] ^أأني is vocalized because of the 2 quiescents; and is pronounced with Damm, either because ^أأني is a *nom. pron.*, or because it denotes the *pl.*, whose property is the و. The *pron.* in أنتي to أنت, according to the BB, is ^أأني, its *o. f.* being أنا, which, according to them, is a *pron.* applicable to all the 2nd *perss.* and to the 1st *pers. sing.*; so that they begin with the 1st *pers.*, and, though by analogy they ought to distinguish it by the ^أأني pronounced with Damm, as أنت, still, since the 1st *pers.* is original, they make omission of the sign a

sign of it, and distinguish the 2nd *pers.* by a *p.* ت [560] after ان^{٨٤}, like the *n.* [ت] in letter and plasticity. But Fr holds that انت^{٨٤} in its entirety is a *n.*, the ت being part of the word itself : while some say that the *nom. pron.* is the plastic ت that is an attached *nom.*, and that, when they mean it to be detached, they support it with ان^{٨٤} in order that it may be independent, as some of the KK and IK hold that the plastic ك in اياك^{٨٤} is [an] attached [*acc.*], and that, when they mean it to be literally independent, in order that it may become detached, they make ايا^{٨٤} a support for it, so that the *pron.* is what follows ايا^{٨٤} [162]; and I think this saying to be not far from right in both cases. The و and ي in هو^{٨٤} and هي^{٨٤} are, according to the BB, an original part of the word ; and, according to the KK, an impletion, the *pron.* being the ه alone, on the evidence of the *du.* and *pl.*, where you elide them : but the 1st is right, because the letter of impletion is not vocalized, nor even authorized except as a poetic license. The و and ي are vocalized in order that the word, becoming independent by means of the Fatha, may be fit to be a detached *pron.*, since, if it were not for the vowel, they would be as it were impletions, as the KK think ; for, when you mean the word not to be independent, you make the و and ي quiescent, as انهو^{٨٤} and انهى^{٨٤} [converted, as will be shown,

into ^{سَـ}انها]: but the ^ر and ^ي are sometimes elided by poetic license, as [^{أَكْفِيهِ}أَلْحَ (501),]

فَبَيْنَمَا يَشْرِي رَحْلَهُ قَالَ قَائِلٌ * لِمَنْ جَمَلٌ رَخْوٌ الْمَلَأَ نَجِيبٌ

*Then, while he was selling his camel-saddle, a sayer said,
Who has a he-camel soft in the side of the hump, well-
bred?* and ^{دَارَ}أَلْحَ [333]; and are made quiescent by ^{وَأَنَّ}لِسَانِي as ^{وَأَنَّ}لِسَانِي [498]. The *du.* and *pl.* are lightened by elision of

the ^ر and ^ي; and the addition of the ^م [in the *du.* and *pl. masc.*], the elision of the ^ي in the *pl. masc.*, and the addition of the two ^يs in the *pl. fem.*, are exactly according to what we mentioned in the attached [*nom.*].

These detached *nom. prons.* are common to the *pret.*, *aor.*, *imp.*, and *eps.*; and are not like the attached *noms.*, none of which are common to the *pret.* and *aor.*, except

the ^{أَنَا}أَنَا, ^{مَا}مَا يَضْرِبُ, ^{مَا}مَا ضَرَبَ, ^{أَلَا}أَلَا هُوَ, and ^{أَنَا}أَنَا : you say ^{أَنَا}أَنَا, ^{أَنَا}أَنَا, and ^{أَنَا}أَنَا. They constitute for the 1st

pers. sing. of the attached *acc.* and *gen.* a ^{أَنَا}أَنَا either quiescent or pronounced with Fath [129]; and for the 1st *pers.* with others ^{أَنَا}أَنَا, as in the attached *nom.*: and

for the 2nd *pers.* the ^{أَنَا}أَنَا, like the ^{أَنَا}أَنَا in plasticity, as ^{أَنَا}أَنَا, ^{أَنَا}أَنَا, ^{أَنَا}أَنَا, and ^{أَنَا}أَنَا, while the elision of the ^{أَنَا}أَنَا from [the *pl. masc.*, as] ^{أَنَا}أَنَا, and the quiescence of

the *م* are as we described in ضُرَبْتُمْ : and they abridge the two *sings.* of the 3rd *pers.* from the detached *nom.*, eliding the vowel of the *و* and *ي* from هُوَ and هِيَ , and converting the *ي* of هِيَ into *ا* , so that it becomes هَا ; because, the *pron.* of the *masc.*, when it immediately follows Kasr, having its *و* converted into *ي* , as يَهِ , they fear confusion of the *fem.* with the *masc.* The vowel of the *ا* in the *sing. masc.* is Damma, unless it be preceded by a [quiescent] *ي* or a Kasra : and, if it be preceded by either of them, the people of AlHijāz preserve its Damma, saying لَدَيْهِ and بِهِ ; but others pronounce it with Kasr, because the *ا* , being a light letter, is not an impassable barrier, so that the quiescent *و* , as it were immediately follows the Kasra or *ي* , and is therefore converted into *ي* , while the *ا* is pronounced with Kasr on account of the *ي* after it : whereas, if the quiescent be any other than the *ي* , Damm of the *ا* is agreed upon, except that, as F transmits, a people of Bakr Ibn Wā'il pronounce it with Kasr in the *sing. masc.*, *du.*, and two *pls.*, as مِنْهُ , مِنْهَا , مِنْهُمْ , and مِنْهِنَّ [below]. If the *ا* of the *sing. masc.* immediately follow a mobile, its vowel is impleted, as هُوَ , ضُرِبَ , غُلِّمَ , and يَهِ , a *و* being engendered from the Damm, and a

ى from the Kasr: though the Banu 'Ukail and Kilāb allow elision of the *conj.*, i. e. the , and ى, after the mobile as matter of choice, with retention of the Damma or Kasra of the ى, as غلامه and به, and also with quiescence of the ى; while others allow both, i. e. slurring and elision of the vowel, as a poetic license, not as matter of choice. But, if the ى of the *sing. masc.* immediately follow a quiescent, whether a soft letter, as in عليه, or any other, as in منه, the vowel is preferably slurred, i. e. the *conj.* is omitted, because, the ى being a faint letter, [if the *conj.* were put,] 2 quiescents would as it were meet together; while Ibn Kathīr conjoins unrestrictedly, as عليه, منه, and the like. Thus in the ى of the *sing. masc.* after the Kasra or [quiescent] ى there are with respect to its Damm, Kasr, slurring, and conjunction 4 *dials.*, Kasr being the commonest, (1) Kasr of the ى, (a) not conjoined with a ى, [as به and عليه,] which is more frequent after the ى than after the Kasra, because in the 1st case [if the ى were conjoined with a ى] there would be a quasi-concurrence of 2 quiescents; (b) conjoined with a ى, as بهي and عليه, which is commoner after the Kasra than after the ى, because of what we have just mentioned:

(2) Damm of the δ , (a) with the γ , as ^{هـ}هـ and ^{عليه}عليه;
 (b) without a γ , as ^{بـ}بـ and ^{عليه}عليه : while after the Kasra
 there is a 5th *dial.*, vid. making the Kasr of the δ to
 smack somewhat of Damma without conjunction. And,
 if a soft letter be elided before the δ of the *sing. masc.*,
 because of apocopation, as in ^{يرضه}يرضه XXXIX. 9. *He will*
approve it and ^{نصله}نصله IV. 115. *And We will burn him*,
 or pause [431], as in ^{قاله}قاله XXVII. 28. *And cast thou it*,
 the vowel of the δ may be impleted from regard to the
 mobile literally before it, or slurred from regard to the
 quiescent accidentally elided before it; or the δ may be
 made quiescent by treating continuity like pause : with
 all of which pronunciations the Kur'an is read. The δ
 in the *du.* and 2 *pls.*, (1) if preceded by a Fatha or
 Damma, is pronounced with Damm, as ^{لهما}لهما and ^{غلامهم}غلامهم :
 (2) if preceded by an ا , γ , or sound quiescent, is like-
 wise so pronounced; except in what F transmits [above],
 such as ^{منهما}منهما, ^{منهم}منهم, ^{اضربهما}اضربهما, and ^{اضربهم}اضربهم, because of
 the alliteration, and because the barrier is reckoned to
 be not impassable on account of its quiescence : (3) if
 preceded by a Kasra or [quiescent] ى , is pronounced
 (a) with Damm by those who say in the *sing.* ^{هو}هو and
^{عليه}عليه, vid. the people of AlHijāz, as ^{بغلامهما}بغلامهما and ^{بغلامهم}بغلامهم

غَلَامِيَهُمْ and غَلَامِيَهُمْ and غَلَامِيَهُمْ and غَلَامِيَهُمْ and غَلَامِيَهُمْ and غَلَامِيَهُمْ

while Hamza makes Damm in the *pl. masc.* peculiar

to 3 words, غَلَامِيَهُمْ, غَلَامِيَهُمْ, and غَلَامِيَهُمْ, because, as is

said, the *ي* in them, being a *subst.* for the *ا*, is given the predicament of its *o. f.*; but, according to this reason-

ing, he ought to read in the *sing. masc.*, *du.*, and *pl. fem.*

غَلَامِيَهُمْ, غَلَامِيَهُمْ, and غَلَامِيَهُمْ, whereas he does not do so:

(b) with Kasr unrestrictedly by others than the people of AlHijāz, as in the *sing. masc.*, which is commoner.

The *م* of the *pl.* after the *س* pronounced with Kasr, (1)

if paused upon, must be made quiescent after elision of

its *conj.*: (2) if not paused upon, then, (a) if followed by

a quiescent, is more agreeably with analogy pronounced

with Kasr, because of the alliteration to the Kasr of

the *س* and because of the concurrence of 2 quiescents

[664], as غَلَامِيَهُمْ XXVIII. 23. *Below them*

two women and غَلَامِيَهُمْ II. 58. [*And*] *abjectness*

[*and poverty were made to cleave*] to them, according to

the reading of Abū 'Amr; while the rest of the Readers

pronounce the *م* with Damm from regard to the *o. f.*:

(b) if followed by a mobile, is most commonly made

quiescent, as I. 6. 7. [498]; while some implete the

Damm of the *م*, as غَلَامِيَهُمْ غَلَامِيَهُمْ غَلَامِيَهُمْ, like

the reading of Ibn Kathīr; and impletion of the Kasr is

more agreeable with analogy, because of the alliteration.

Thus the μ after the δ pronounced with Kasr has 5 states, 2 before the quiescent, vid. Kasr and Damm, each with slurring, i. e. omission of the *conj.*; and 3 before the mobile, vid. quiescence, impletion of Damm, and impletion of Kasr. And the μ after the δ pronounced with Damm in accordance with the practice of the people of AlHijāz in ^{٨٥}بهم and ^{٨٥ ٨٨}عليهم, and with common consent in such as ^{٨٥ ٨٨}لهم, ^{٨٥ ٨٨}غلامهم, and ^{٨٥ ٨٨}تفاهم, and with the commonest usage in ^{٨٥ ٨٨}منهم—as likewise [the μ of the *pl.*] in ^{٨٥ ٨٨}انتم, ^{٨٥ ٨٨}ضربتم [above], and ^{٨٥ ٨٨}غلامكم—has also 5 states, 2 before the quiescent, vid. Damm, which is more agreeable with analogy and commoner, because of the alliteration and from regard for the *o. f.*; and Kasr, from regard to the 2 quiescents, which is extremely rare, and is disallowed by F : and 3 before the mobile, vid. quiescence, which is the commonest; Damm and conjunction with a و; and Kasr and conjunction with a ي, which is peculiar to the μ whose δ is preceded by a Kasra or [quiescent] ي, as ^{٨٥ ٨٨}بهي and ^{٨٥ ٨٨}عليهي, the μ being pronounced with Kasr for homogeneity with the Kasra or ي before the δ , and the و converted into ي on account of the Kasra of the μ , which also is disallowed by F (R). The detached *acc.*

is (1) 1st *pers.*, (a) *sing.* أَيَايَ ; (b) associated with or magnifying himself أَيَانَا : (2) 2nd *pers.*, (a) *sing.*, *masc.* أَيَاكَ and *fem.* أَيَاكِ ; (b) *du.*, *masc.* or *fem.* أَيَاكُمَا ; (c) *pl.*, *masc.* أَيَاكُمْ and *fem.* أَيَاكُنَّ : (3) 3rd *pers.*, (a) *sing.*, *masc.* أَيَا and *fem.* أَيَاهَا ; (b) *du.*, *masc.* or *fem.* أَيَاهُمَا ; (c) *pl.*, *masc.* أَيَاهُمْ and *fem.* أَيَاهُنَّ (IA).

To constitute the detached *acc.* they put أَيَا followed by the form of the *pron.* of the attached *acc.* [162]. They make the *pron.* of the *gen.* accord with that of the *acc.*, because the *gen.* is [also] an *obj.*, but through a medium; and make it accord with the expression of the attached *acc.*, because the *gen.* must be attached: so that the *pron.* of the *gen.* is exactly like that of the attached *acc.*

(R). The ي, ك, and ؤ, when attached to the *v.* are *objs.*; and, when attached to the *n.*, are *post.* From the 1st [rule], however, are excepted such [phrases] as اِرَايْتِكَ زَيْدًا مَا صَنَعَ [560]: and from the 2nd two sorts, (1) one where these expressions have no [inflectional] place, as in ذَلِكْ and تَلْكَ [172], and أَيَايَ [162], أَيَاكَ, and أَيَا : (2) one where they are in the place of an *acc.*, as in (a) الضَّارِبُكْ and الضَّارِبَةُ [113], according to S; (b) their saying لَا عَهْدَ لِي بِالْأَمِّ قَفَا مِنْهُ وَلَا أَوْضَعُهُ I have no knowledge of a baser fellow as to back of the

head than him, nor of a viler as to it with Fath of the ع, the ɛ being in the position of an *acc.*, like the ɛ in الضَّارِبَةُ, except that the latter [ɛ (DM)] is an *obj.*, and the former assimilated to the *obj.*, because the *n.* of superiority does not govern the *obj.* in the *acc.*, and not being *post.*, otherwise أَوْضَعَ would be put into the *gen.* with Kasra [17]; (c) the saying [of AlAhwas (Jsh)]

لَئِنْ كَانَ النِّكَاحُ أَحْلَ شَيْئًا. * فَإِنَّ نِكَاحَهَا مَطَرٌ حَرَامٌ

[*Assuredly, if wedlock be such that it makes lawful a thing unlawful, verily Maṭar's wedding her is unlawful* (Jsh)], in the version with مَطَرٌ in the *gen.*, the *pron.* being in the *acc.* as an *obj.*, and separating the *pre.* [*inf. n.* (DM)] and *post.* [*ag.* (DM)]. The رَوَيْدٌ زَيْدًا in ك in Deal gently with Zaid [187, 188, 560], if you construe رَوَيْدٌ to be a verbal *n.*, [i. q. أَهْلٌ (DM),] is a *p.* of allocution, [زَيْدًا being an *obj.*, and the *ag.* a latent *pron.* (DM)]; but, if you construe it to be an *inf. n.*, [i. q. ارْوِدْ and أَهْلٌ, governed in the *acc.* by a suppressed *v.*, i. e. ارْوِدْ (DM),] is a *post. n.*, [the *inf. n.* being *pre.* to its *ag.* (DM),] whose place is the *nom.*, because it is an *ag.* (ML). In XXIII. 101. [598] God is addressed with the *pl.* for magnification, like

فَإِنْ شِئْتَ حَرَمْتُ النِّسَاءَ سِوَاكَم
وَإِنْ شِئْتَ لَمْ أَطْعَمْ نَفَاخًا وَلَا بَرْدًا

[by Al'Arjī, *And, if thou wish, I will forbid myself women, except you; and, if thou wish, I will not taste sweet cool water nor sleep*, a single woman being sometimes addressed with the *pl. masc.*, as a man says of his wife *فَعَلُوا كَذَا* from taking such extraordinary pains to conceal her that he does not even utter the *pron.* applicable to her, whence *فَقَالَ لِأَهْلِهِ امْكُثُوا* XX. 9. *And said to his wife, Bide ye here (N),*] and

أَلَا فَارْحَمُونِي يَا إِلَهَ مُحَمَّدٍ * فَإِنْ لَمْ أَكُنْ أَهْلًا فَانْتَ لَهُ أَهْلٌ

(K) *Now, then, have Ye mercy upon me, O God of Muhammad: for, if I be not worthy of mercy, Thou art worthy of having it (Jsh)*, it being a way of the Arabs to say to a great man and august sovereign *انظُرُوا فِيَّ* *Look ye into mine affair*, because lords and kings say *فَعَلْنَا* and *أَمَرْنَا* (N). 'Akīl Ibn 'Ullafa alMurri says

وَلَسْتُ بِسَائِلٍ جَارَاتِ بَيْتِي * أَغْيَابُ رِجَالِكِ أَمْ شُحُودُ

And I am not one to ask the female neighbours of my tent, Are your husbands absent or present?, orig. رِجَالِكِ; but

this is allowable in poetry only (T). In ^{وَاتُوا النِّسَاءَ} *and give ye the women* IV. 3. *And give ye the women their dowries freely ; but, if etc.* [85] the pron. in ^{مِنْهُ} *the pron. in* is treated like the *dem.*, as though ^{مِنْ ذَلِكَ} *were said*, like ^{قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِنْ ذَلِكَ} III. 13. *Say thou, Shall I tell you of a better than that?* after the mention of the ^{شَهَوَاتِ} *lusts*, one of the proofs heard from the mouths of the Arabs being that Ru'ba [Ibn Al'Ajjāj (Jsh)] is related to have said respecting his own saying

^{قَدْ ثَمَانٍ مِثْلَ أَمْرَاسٍ الْإِبْقِ * فِيهَا خُطُوطٌ مِنْ سَوَادٍ وَبَلَقٍ}
^{كَانَتْ فِي الْجِلْدِ تَوَلِيعُ الْبَهَقِ * لَوَاحِقُ الْأَقْرَابِ فِيهَا كَالْمَقَقِ}

[Eight horses long in the back and neck, like ropes of hemp, wherein are streaks of black and piebald, as though that were in the skin the blotchiness of leprosy, lank in the bellies, wherein is inordinate length with slenderness (509) (Jsh),] that he meant ^{كَانَ ذَاكَ} [171] (K).

§ 162. S, Khl, Akh, Mz, and F say that the [detached *acc.* (K, B on II. 4.)] pron. is ^{أَيَا} [161]: but S says that what is attached to it is a *p.* [560, 562] indicating the states of the [person] referred to, vid. speaking, being addressed, and absence, since ^{أَيَا} is homonymous ; while Khl, Akh, and Mz say that it is a *n.* that ^{أَيَا} is *pre.*

to, because of the [anomalous (K, B)] saying [transmitted by Khl (K, B)] *إِذَا بَلَغَ الرَّجُلُ السَّتِينَ فَإِيَّا* ^١ *الشَّوَابَّ* ^٢ When the man reaches the age of sixty years, let him [60] beware of the young women, which is weak, because the *prons.* are not *pre.* [112]. Zj and Sf say that *إِيَّا* is an explicit *n. pre.* to the *prons.*, as though *إِيَّاكَ* were *i. q.* *نَفْسِكَ* ^٣ *thyself*. Many of the KK say that *إِيَّا* ^٤, *إِيَّاكَ* ^٥, and *إِيَّاهُ* ^٦ in their entirety are *ns.*, which is weak, since there is no *n.*, explicit or pronominal, whose final is successively *ي*, *كَ*, and *هُ*. And some of the KK and IK among the BB say that the *prons.* are the suffixes to *إِيَّا* ^٧; and that *إِيَّا* ^٨ is a support for them, by means of which they become detached [161] (R).

§ 163. The attached *pron.* being shorter (Jm), the detached [*pron., nom. or acc. (Jm),*] is not allowable, except on account of the impossibility of the attached through (1) precedence [of the *pron. (Jm)*] before its *op.*, as *إِيَّاكَ ضَرَبْتُ* ^٩; (2) separation for an object [not realized except by means of separation (Jm)], as *مَا ضَرَبْتُكَ إِلَّا أَنَا* ^{١٠}, [where the object is particularization (Jm)]; while the saying {of AlFarazdak (J)}

بِالْبَاءِ الْوَارِثِ الْأَمَوَاتِ قَدْ ضَمَنْتَ
إِيَّاهُمْ الْأَرْضُ فِي نَهْرِ الدَّهْرِ

{ *By the Raiser, the Inheritor of the dead, when the earth has inclosed them in the time of calamities!* (J) } is a poetic license (R) : (3) suppression [of its *op.* (Jm)], as ^{أَنَا} ^{زَيْدٌ} ^{أَيُّكَ} ^{وَالشَّرِّ} [60] : (4) the *op.*'s being (a) *id.*, as ^{أَنَا} ^{زَيْدٌ} [24]; (b) a *p.*, when the *pron.* [governed by it (Jm)] is a *nom.*, as ^{مَا} ^{أَنْتَ} ^{قَائِمًا}, [since the *nom. pron.* is not attached to the *p.* (Jm)] : (5) the *pron.*'s being the subject of an [*act.* or *pass. part.* or assimilate (R)] *ep.* applied to a person [or thing (Jm)] other than the one that [the quality denoted by] it belongs to, as ^{هَذِهِ} ^{زَيْدٌ} ^{ضَارِبَتُهُ} ^{هِيَ} [26] (If); but that is correct only if ^{هِيَ} be an *ag.*, not a *corrob.* [below], otherwise it would be included in the case of separation for the object of corroboration (Jm). If the *nom.* or *acc. pron.* be governed by the *v.*, it must be attached to its *op.*, except (1) when it precedes its *op.*, being then only an *acc.*, as I. 4. [20] : (2) when the *op.* is suppressed, as ^{أَنْ} ^{أَنْتَ} ^{ضَرَبْتَ}, ^{أَنْ} ^{أَيُّكَ} ^{أَيُّكَ} ^{أَيُّكَ} [62], ^{أَنْ} ^{أَنْتَ} ^{ضَرَبْتَ} [23, 591], and ^{أَيُّكَ} said in reply to "Whom shall I beat?" [45]; whereas ^{أَيُّكَ} ^{وَالْأَسَدِ} [60] is a case of precedence of the *obj.* before its *op.*, [i. e. ^{أَيُّكَ} ^{بَعْدَ} ^{وَبَعْدَ} ^{الْأَسَدِ} (R on cautioning)] : (3) when it is separated from its *op.* for an object not fulfilled except by means of separation, *vid.* when it is (a) an *appos.*, (a) a *corrob.*, as II. 33. [158]

and لَقِيْتُكَ أَيَاكَ ; (b) a subst., as لَقِيْتُ زَيْدًا أَيَاً after
 أَخُوكَ [154]; (c) coupled, as جَانِبِي زَيْدٌ وَأَنْتَ : (b) after
 أَلَا , as مَا ضَرَبْتَ إِلَّا أَيَاكَ and أَنَا مَا ضَرَبَ إِلَّا أَنَا ; while

وَمَا نُبَالِي إِذَا مَا كُنْتَ جَارَتَنَا * إِلَّا يُجَارِدُنَا إِلَّاكِ دِيلُو
 [And we care not, when thou art our female neighbour, that
 not any one but thou should be neighbour to us (AAz)]
 is anomalous: (c) after the sense of [مَا and (AAz)] أَلَا ,

as

كَانَا يَوْمَ قَرَىٰ أَنَّمَا نَقْتُلُ أَيَانَا

[by Dhu-l-Iṣba' al-'Adwānī, *As though we on the day of
 Kurra were slaying only ourselves* (AAz): F says that the
 Arabs treat أَنَّمَا like the neg. and أَلَا as respects detach-
 ment of the pron., as in the saying of AlFarazdaq

أَنَا الذَّائِدُ الْكَامِي الذَّمَارِ وَأَنَا
 بِدَافِعٍ عَنْ أَحْسَائِهِمْ أَنَا أَوْ مِثْلِي

{ *I am the repeller, the protector of what ought to be pro-
 tected; and only I or my like defends their honors* (Jsh)},
 like the saying {of 'Amr Ibn Ma'dikarib (AAz)}

قَدْ عَلِمَتْ سَلْمَى وَجَارَاتُهَا * مَا قَطَرَ الْفَارِسُ إِلَّا أَنَا

(ML on مَا) *Assuredly Salma and her female neighbours
 have known, not any one has speared and overthrown the*

horseman but I (AAz)] : (d) after ^{أَما} , as ^{جاءني أما أنت} , (e) the 2nd of the two

objs. of ^{أعطيت} or ^{علمت} , when attachment of the *pron.*

would lead to its being mistaken for the 1st *obj.*, as when

you make the 2nd *obj.* in ^{أعطيت زيدا أباك} and ^{أعطيت}

^{أعطيت} [432] an *enunc.* [179], in which case you say

^{الذي علمت زيدا أياه أبوك} *He that I knew Zaid to be*

was thy father and ^{الذي أعطيت زيدا أياه عمرو} *He that*

I gave to Zaid was 'Amr, not ^{الذي علمته زيدا} nor ^{الذي}

^{أعطيته زيدا} , because the 2nd *obj.* would be mistaken for

the 1st ; whereas, if it would not be mistaken [for the 1st

obj.], attachment is better in the *cat.* of ^{أعطيت} , and

detachment in that of ^{علمت} , as when you make the

2nd *obj.* in ^{أعطيت زيدا درهما} and ^{علمت زيدا قائما} an

enunc., in which case ^{الذي أعطيته زيدا درهم} *What I*

gave to Zaid was a dirham is better than ^{الذي أعطيت زيدا}

^{أياه} , because you are able to attach without spoiling the

letter or sense, and ^{الذي علمت زيدا أياه قائم} *What I knew*

Zaid to be was standing than ^{الذي علمته زيدا} , because

the 2nd *obj.* in the *o. f.* must be detached from its *op.*

for the same reason as [the *pred.*] in ^{كنت أياه} [164].

If the *pron.* be governed by something else than the *v.*, then, (1) if it be a *nom.*, (a) when an *inch.*, *enunc.*, *pred.* of ^{أَنْ} &c., or *sub.* of ^{مَا}, it is only detached: (b) when governed in the *nom.* by the *act.* or *pass. part.*, assimilate *ep.*, verbal *n.*, *adv.*, or *prep.* and *gen.*, then, (a) if separated from its *op.* for an object not fulfilled except by means of separation, it must be detached, as ^{زَيْدٌ قَائِمٌ} *مررت برجلٍ في الدارِ*, ^{هَيْهَاتَ زَيْدٌ وَأَنْتَ}, *أخوة وأنت* ^{أخوة وأنت}; and like it is the prominent *pron.* after the *ep.* applied to a [person or] thing other than the one that [the quality denoted by] it belongs to, since this *pron.* is a *corrob.* [above] of the *pron.* covert in the *ep.*, not its *ag.*, because you say ^{نَحْنُ الزَّيْدُونَ صَارِبُوهُمْ نَحْنُ} and ^{الزَّيْدَانِ الْهِنْدَانِ ضَارِبَاهُمَا هُمَا}, whereas you know the weakness of ^{جَاءَنِي رَجُلٌ قَاعِدُونَ غُلَامَانِ} [146]: (b) if governed in the *nom.* by the *ep.* or *adv.*, when the 2 latter together with the *nom.* are *props.*, vid. when they are supported upon the *interrog.* *Hamza* or *neg. p.*; as ^{مَا أَقَائِمَ أَنْتُمَا}, ^{أَفْنَى الدَّارِ أَنْتُمَا}, ^{قَدَامَكَ هُمَا}, it must be detached to distinguish the case where it is one of the 2 terms of the *prop.* from the case where it is not so: (c) if neither separated from its *op.* nor governed in the *nom.* by the *ep.* or *adv.* supported upon what has just been mentioned, it must be attached, because the *act.* and *pass. parts.*,

(*α*) if it be pronounced with Tanwīn, the *acc.* is not attached to it, because the Tanwīn indicative of the word's completeness is inconsistent with the attached *pron.* indicative of its incompleteness, and moreover the resemblance of the *inf. n.* to the *v.* is weak, so that you must say ^{أَعْجَبْنِي} ضَرَبَ إِيَّاكَ if you do not prefix ; (*β*) if the *inf. n.* be synarthrous, the ordinary opinion is that the *pron.* should be detached after it, as ^{أَعْجَبْنِي} الضَّرْبَ إِيَّاكَ, because ^{أَلْ} alternates with the Tanwīn in making the word complete [84], while Akh allows ^{الضَّرْبُ} الضَّرْبُكَ, the *pron.* being an *acc.* : (*d*) if the *op.* be an *act.* or *pass. part.*, there is a dispute as to the attachment of the *acc. pron.* to them [113], whether they be pronounced with Tanwīn or not: [for, according to Akh and Hsh, the *pron.* after the anarthrous is in the position of the *acc.*, because it is an *obj.*, the Tanwīn and ^و being suppressed not because of the prothesis, but because of the inconsistency between them and the attached *pron.*; while Rm, Mb in one of his 2 sayings, and Z say that the *pron.* after the synarthrous, whether the latter be *sing.*, *du.*, or *pl.*, is in the *gen.* by prothesis (R on the *gens.*):] and, though its attachment to them is better than its attachment to the *inf. n.*, because they resemble the *v.* more than the *inf. n.* does, still detachment of the *acc. pron.* after them is better, as ^{أَعْجَبْنِي} الضَّارِبُ إِيَّاكَ or ^{أَعْجَبْنِي} ضَارِبُ إِيَّاكَ and ^{أَعْجَبْنِي} مَعْطَى إِيَّاكَ or ^{أَعْجَبْنِي} المَعْطَى إِيَّاكَ.

§ 164. When 2 *prons.* follow an *op.*, then, if the 2nd be an *appos.*, the 1st must be attached, and the 2nd detached, as II. 33. [158] and ^سرأيتك ^سأيامك, because the *appos.* is not one of the requisites of the *v.* [131], so that it should be attached to it and be like one of its parts. But, if the 2nd be not [an *appos.*], then, (1) if one of them be an attached *nom.*, it must precede the *acc.*, because the attached *nom.* becomes like part of the *v.*; while every *pron.* that follows that *nom.* must be attached, whether it be more *det.* [262] than that *nom.*, as ^سضربتني, or not, as ^سضربتك, because the 2nd is as it were attached to the *op.* itself, since the attached *nom.* is like part of its *op.*: (2) if the *v.* be followed by an attached *acc.* without a *nom.* before it, as ^سأعطاك ^سزيد, or after a *nom. pron.*, as ^سأعطيتك, the *pron.* following that *acc.*, (a) if less *det.* than it, must be attached according to S; while others allow attachment or detachment, as ^سأعطاك ^سزيد Zaid gave thee it or ^سأعطاك ^سأيامك, and ^سأعطيتك ^سأيامك I gave thee it or ^سأعطيتك ^سأيامك, and similarly ^سأفكرتك ^سأيامك I fancied thee to be him or ^سأفكرتك ^سأيامك: the reason of its attachment being that there is nothing derogatory to the 2nd in being appended to, and becoming by attachment part of, what is superior to, because more *det.* than it; and the reason of its detachment being that the 1st attached is a complement, whose attachment is not like that of the *nom.*:

while detachment in the *cat.* of ^٥خَلَّتْ^٨ is better than in that of ^٥أَعْطَيْتَ^٨^{٨٤}, because, the 1st *obj.* in the *cat.* of ^٥أَعْطَيْتَ^٨^{٨٤} being an *ag.* as respects the sense [432], the 2nd is as it were attached to the *pron.* of the *ag.*; whereas, the 2 *objs.* of ^٥خَلَّتْ^٨ still containing some tinge of the *inch.* and *enunc.* [440], whose property is detachment [163], and the 1st of them being necessarily attached because of its nearness to the *v.*, detachment is better in the 2nd for observance of the *o. f.*: (b) if more *det.*, must be detached according to S; though S quotes from the GG allowance of attachment also, as ^٥أَعْطَاهُ^{٨٤}رُكًى and ^٥أَعْطَاهُ^{٨٤}نَانِي, and Mb approves the opinion of the GG: while here attachment of the 2nd has not been transmitted by hearsay, because the 2nd, being superior to, as being more *det.* than, the 1st, disdains to be appended to what is inferior to it; whereas those who allow that by analogy, not by hearsay, look to the bare fact that the 1st is attached: (c) if equal to the attached *acc.*, then, (a) if they be of the 3rd *pers.*, as ^٥أَعْطَاهُ^{٨٤}رُكًى and ^٥أَعْطَاهُ^{٨٤}رُكًى, is, as S says, allowably attached, but oftener detached: (b) if not, is allowed to be attached by Mb, who approves it by analogy to the 3rd *pers.*; but not by S: while here also detachment is better, because the 2nd disdains to be appended to, and become a supplement of, what is like it; whereas that is allowable in the 3rd *pers.*, because each *pron.* relates to something else than what the other relates to,

contrary to the *prons.* of the 2nd and 1st *pers.* All of this is when the 2 *prons.* follow the *v.*: but, when they follow the *n.*, (1) if the 1st be an attached *nom.*, which is only latent [161, 163, 165], as زَيْدٌ ضَارِبُكَ⁹, the 2nd may be attached, [as exemplified,] or detached, as زَيْدٌ ضَارِبُ⁹ إِيَّاكَ⁹: (2) if the 1st be a *gen.*, the 2nd, (a) if an *acc.*, is in the same predicament as when they follow the *v.* and are both *accs.*, i. e., when less *det.* [than the 1st], it may be attached or detached, as فَلَا تَطْمَعُ الْخَ⁹ [503] and مَعْطِيكَ⁹ إِيَّاهَا⁹ or مَنَعَكَ⁹ إِيَّاهَا⁹ and مَعْطِيكَ⁹ إِيَّاهَا⁹, like مَعْطِيكَ⁹ إِيَّاهَا⁹ or مَنَعَكَ⁹ إِيَّاهَا⁹, except that detachment in what follows the *gen.* is better than in what follows the *acc. pron.*, because the *v.* is more habituated to attachment of the *pron.* to it than the *inf. n.* and *act. part.*; and similarly, when the 2nd is more or equally *det.*, attachment is anomalous, as ضَرْبُهُ⁹ and ضَرْبُهُ⁹, whence

وَقَدْ جَعَلْتُ نَفْسِي تَطْلِبُ اضْغَمَّةَ
اضْغَمَاهَا يَقْرَعُ الْعَظْمَ نَابِهَا

[by Mughallis Ibn Lakīṭ alAsadī, *And my soul has begun to be resigned to a calamity, because of their experiencing one like it, whose canine tooth strikes the bone, i. e. extremely severe (AAz)*]: (b) if a *nom.*, must be detached, whether it be more *det.* than the *gen.* or equally or less

det., because the prominent attached *nom.* is attached only to the *v.* [161, 165], as ضَرْبُهُ هُوَ , ضَرْبُكَ أَنَا , and هُوَ : ضَرْبُكَ (3) the 1st is not an *acc.*, except according to the opinion of Hsh and Akh on such as ضَارِبُكَ [163], in which case the predicament of the *pron.* that follows it, according to them, is the same as that of the *pron.* that follows the *gen.* (R). The [pronominal (M, IA)] *pred.* of كَانَ , &c., [may be attached or detached: but (IA)] is preferably detached (M, IH, IA) according to S, as كُنْتُ أَيَّامًا (IA), because it is *orig.* an *enunc.* [447], which must be detached [163] (AAz); and attached according to IM, as كُنْتُه (IA): the poet [‘Umar Ibn Abi Rabi’a (R, AAz)] says

لَكُنِّي كَانَ أَيَّامًا لَقَدْ حَالَ بَعْدُنَا * عَنِ الْعَهْدِ وَالْإِنْسَانِ قَدْ يَتَغَيَّرُ

[Assuredly, if he be he, he has indeed changed, after quitting us, from the youthful state: and man does sometimes alter (AAz)], and [the same poet (AAz)] says

لَيْتَ هَذَا اللَّيْلَ شَهْرًا * لَا نَرَى فِيهَا غَرِيبًا
لَيْسَ أَيَّامًا وَإِيَّا * كِ وَلا نَخْشَى رَقِيبًا

[Would that this night were a month, wherein we saw not any one, except me and thee, nor feared a watcher!

(AAz)]; but a poet [says تَنَفَّكَ النَّحْ (454), and Ibn Duraid (AAz)] says

عَدَدْتُ قَوْمِي كَعَدِيدِ الطَّيْسِ * اِنْ ذَهَبَ الْقَوْمُ الْكَرَامُ لَيْسَ

[I numbered my people like the number of the multitudinous stand, when the generous men other than I (170) were gone (AAz)], and an Arab said عَلَيْهِ رَجُلًا لَيْسَنِي Let him keep to a man that is not I [170, 199] (M, R), the reason of the attachment being that كُنْتُه is like ضَرَبْتُهُ [97].

§ 165. No *pron.* is latent except the [attached] *nom.*, because the *acc.* and *gen.* are complements, since they are *objs.*; whereas the *nom.* is an *ag.*, which is like part of the *v.*, so that in the *cat.* of the attached *prons.*, which are constituted for abridgment, they content themselves with expressing the *v.* The cause of its latency, where it is latent, has been mentioned [161]. The attached [*nom.*] *pron.* does not appear at all in the case of (1) the *pret.*, 3rd *pers. sing.*, *masc.* and *fem.*; (2) the *aor.*, in اَفْعَلَ, نَفَعَلَ, يَفْعَلُ, and تَفْعَلُ 2nd *pers. sing. masc.* or 3rd *pers. sing. fem.*; (3) [the *imp.*] اَفْعَلْ; (4) all the *eps.*, verbal *ns.*, and *advs.* [161, 163]: nor does the *ag.*, explicit or pronominal, appear in the case of 5 of them, vid. اَفْعَلَ, نَفَعَلَ, تَفْعَلُ 2nd *pers. sing. masc.*, the *imp.* اَفْعَلْ, and the *imp.* verbal *n.* in the *sing.*, *du.*, and *pl.*; while what appears in II. 33. [158] is a *corrob.* of the latent [*pron.*], not an *ag.*: but the explicit *ag.*

and the detached *pron.* appear in the case of (1) *فَعَلَ*, *فَعَلَتْ*, *يَفْعَلُ*, and *تَفْعَلُ* 3rd pers. sing. fem., as *ضَرَبَ* *مَا ضَرَبَ* *الْأَهْلَ* and *زَيْدٌ* *مَا تَضَرَّبَ* *هَنْدٌ* and *هِيَ*; (2) the sing. ep., as *أَقَاتِمُ الزَّيْدَانِ* [24] and *مَا قَاتِمٌ* *هِيَ*; (3) the *adv.* when supported, as *أَفَى الدَّارِ زَيْدٌ* and *هَما*; (4) the verbal *n.* when enunciatory, as *مَا فِي الدَّارِ هُوَ* and *هَيْهَاتَ هُوَ* (R). The saying of the GG on II. 33. that the coupling is to the latent *pron.* is a mistake, and has been refuted by IM, who holds it to be a coupling of *props.*, orig. *وَلَيْسَكِي زَوْجَكِ* and (let) *thy wife* (dwell), and likewise says that *لَا تَخْلِفُهُ نَحْيٌ وَلَا* *XX. 60. That we shall not break, nor (shalt) thou* (break) is in full *لَا تَخْلِفُهُ أَنْتَ*, because [the coupled is in the predicament of the *ant.* (538), whereas] the *nom.* of the *imp. v.* is not an explicit *n.*, and the *nom.* of the *aor. v.* possessed of the *نَ* is nothing else than the *pron.* of the 1st pers.; while he allows *دَوِّرْ* in

*نَطْرِفُ مَا نَطْرِفُ ثُمَّ نَارِي * دَوِّرْ الْأَمْوَالَ مِنَّا وَالْعَدِيمُ*
*إِلَى حَفَرٍ أَسَانِلُهُمْ جَوْفُ * وَأَعْلَاهُمْ صَفَاحٌ مُقِيمٌ*

[by AlBurj Ibn Mushir atTā'i, *We roam about so long as we roam about; then repair, the possessors of riches*

of us and the destitute (repair), to holes (i. e. graves) whose bottoms are wide, and whose top is a broad stone standing fast (Jsh)] to be ag. of a suppressed v. of the 3rd pers., i. e. ^{يَارِي} ^{ذُرُ} ^{الْأَمْوَالِ}, or, with what follows it, a corrob. [of the pron. in ^{نَارِي} (DM)] upon the principle of ^{ضَرَبَ} ^{زَيْدَ الظَّهَرِ} ^{وَالْبَطْنِ} [154] (ML).

§ 166. The form of (IH) a detached nom. [pron. (M, R) agreeing with the *inch.* (IH) in number, gender, and person, as ^{أَنَا} ^{إِلَهُ} ^{أَنْتَى} XXVIII. 30. *Verily I am God* and ^{أَنْتَى} ^{أَنَا} ^{إِلَهُ} ^{الرَّحِيمِ} XII. 99. *Verily He is the forgiving, the merciful*, but sometimes in the 3rd pers. after a 1st or 2nd, because the latter occupies the place of a *pre. n.*, as

وَكَاثِنٌ بِالْأَبَاعِلِ مِنْ صَدِيقٍ * يَرَانِي لَوْ أَصِبتُ هُوَ الْمَصَابِ

{by JarIr, *And how many a friend there is of mine in the wide pebbly watercourses, who would think (the affliction of) me, if I were afflicted, to be the great affliction! (Jsh)}*, i. e. ^{يَرَى} ^{مُصَابِي} ^{هُوَ} ^{الْمَصَابِ} (R),] intervenes between the *inch.* and [its (M)] *enunc.*, before and after [prefixion of (M, R)] the [*lit.* (M)] *ops.* [of the *inch.* and *enunc.*, vid. the *cat.* of ^{طَلَى}, the *cat.* of ^{أَنْ}, the Hījāzi مَا, and the *cat.* of ^{كَانَ} (R)], when the *enunc.* is *det.* or [similar thereto, like

(M)] ^{أَفْعَلُ} مِنْ كَذَا (M, IH), as ^{زَيْدٌ هُوَ الْمُنْطَلِقُ} Zaid is the departer, [XVIII. 37. (419), ^{وَلَا تَحْسِبَنَّ الَّذِينَ} III. 175. (443) *And do not thou account (the niggardliness of) them that are niggardly of what God hath vouchsafed them of His bounty to be better for them* (M), i. e. ^{بِخُلِ الَّذِينَ} (K, B), XII. 99., ^{مَا زَيْدٌ هُوَ الْمُنْطَلِقُ} Zaid is not the departer (R), VIII. 32. *If this be the truth* (M),] and ^{كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ} V. 117. *Thou wast the watcher over them* (M, R). It is named [by the BB (M, R)] *distinctive* (M, IH, IA), because, [say the moderns (R),] it distinguishes the [case where what follows it is an (R)] *enunc.* from the [case where it is an (R)] *ep.* (R, IA), since, when you say ^{زَيْدٌ الْمُنْطَلِقُ}, the hearer may imagine ^{الْمُنْطَلِقُ} to be an *ep.*, and therefore await the *enunc.*, so that you put the distinctive to specify that it is an *enunc.*, not an *ep.*; or because, say Khl and S, it distinguishes the *n.* before it from the one after it by indicating that the latter is not a supplement [140] of the former, but is its *enunc.* (R): and by the KK *support* (M, R), because it keeps what follows it from falling from the status of *enunc.*, as the support in the house keeps the roof from falling (R). The ج

of inception is prefixed to it (M, R, IA), as ^{أَنَّ هَذَا لَهُ} *an hâdhâ lehu* III. 55. *Verily this is the true story* (IA), like ^{أَنْتَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ} *anâ lânt alhalîm ar-rashîd* XI. 89. *Verily thou art the mild, the director*. The *inch.* ought to be *det.*, because the distinctive imports *corroboration* [138], since ^{زَيْدٌ} *zayd* means *Zaid himself is the stander*; and the *enunc.* ought to be *synarthrous*, because, when it is so, it imports *restriction*, which, importing *corroboration*, is in keeping with the *corroboration* of the *inch.* by the distinctive: while the form of a detached *nom. pron.* agreeing with the *inch.* is put in order that it may be in the semblance of a 2nd *inch.* whose *enunc.* is what follows it, the *prop.* being the *enunc.* of the 1st *inch.*, so that by this means the *synarthrous* [*enunc.* after it] may be distinguishable from the *ep.*, because the *pron.* is not qualified [147]; but afterwards, since the object of putting the distinctive is to avert confusion of the *enunc.* after it with the *ep.*, and this is the sense of the *p.*, *vid.* to import a meaning in something else [497]; it becomes a *p.*, and is stripped of the quality of *n.*, so that it keeps to a fixed shape, *vid.* that of the *nom. pron.*, even if what follows it alter from the *nom.* to the *acc.*, because the *p.* is *aplastic*; though it retains one plasticity that it had when it was a *n.*, i. e. its variation in number, gender and person, because it is not *orig.* a *p.* Then, greater latitude being taken in the distinctive, it is introduced where the

enunc. is similar to the synarthrous, vid. the ^{أَفْعَلُ} *أَفْعَلُ* of superiority, which resembles the synarthrous in that its particularizer is a *p.*, vid. ^{أَ} *مِنْ* [355], united with it, as the particularizer of the synarthrous is a *p.* united with it, i.e. the *ل* (R). The conditions of the *pron.* named distinctive and support are [thus] 6, (1) that what precedes it should be (a) an *inch.*, actually or *orig.*, as ^{أُولَئِكَ هُمُ الْمُفْلِحُونَ} VII. 156. *Those shall be the prosperous,* ^{وَإِنَّا لَنَحْنُ الصَّافُونَ} XXXVII. 165. *And verily we are the standers in ranks,* V. 117., LXXIII. 20. [440], and XVIII. 37.; but Akh allows it to occur between the *d. s.* and *s. s.*, holding ^{هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ} XI. 80. *These are my daughters, purer for you,* [read by Ibn Marwān (K, DM), Sa'īd Ibn Jubair, AlḤasan alBaṣrī, and Zaid Ibn 'Alī (DM)] with ^{أَطْهَرُ} in the *acc.*, to be an instance of it: (b) *det.*, as exemplified; but *kr.*, *Hsh.*, and such of the *KK* as follow them allow it to be *indet.*, attributing ^{أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ} XVI. 94. *Because a people is more numerous and wealthy than a people to it:* (2) that what follows it should be (a) an *enunc.* actually or *orig.*: (b) *det.*, or like the *det.* in not receiving ^{أَلْ} *أَلْ*, as above in the case of ^{خَيْرًا} LXXIII. 20: and ^{أَقْلَ} XVIII. 73.; while the condition of the one like the

det. is that it should be a *n.*, as exemplified: but Jj coordinates the *aor.* with the *n.*, because of their mutual resemblance, holding ^{اِنَّهُ هُوَ يَبْدِي وَيُعِيدُ} LXXXV. 13.

Verily He produceth and reproduceth to be an instance of it; and is followed by AB, who allows the distinctive in ^{وَمَكَرَ اُولَئِكَ هُوَ يَبُورُ} XXXV. 11. *And the plotting of*

those shall prove vain; and, by IKhz, who says that there is no difference between *accidental* prevention of

^{اَلْ}, as in ^{اَفْعَلُ مِنْ}, [where the preventive of ^{اَلْ} is the ^{اَلْ} (DM),] and in the *pre.*, like ^{مِثْلُكَ}, [where the preventive is the prothesis (DM)], and *natural*, as in the

[*pret.* and (DM)] *aor. v.*; while Suh says on ^{اِنَّهُ هُوَ}

^{اَضْحَكَ وَاَبْكَى وَاِنَّهُ هُوَ اَمَاتَ وَاَحْيَا وَاِنَّهُ خَلَقَ الزَّوْجَيْنِ}
^{اَلذَّكَرَ وَالْاُنْثَى} LIII. 44—46. *And that He hath made to*

laugh and made to weep, and that He hath killed and made alive, and that He hath created the two mates, the male and the female that the distinctive *pron.* is put in the first 2 [verses], and not in the 3rd, because some of the heathen sometimes attribute these acts to others

than God, as Nimrod says ^{اَنَا اَحْيَا وَاَمَيْتُ} II. 260.

I make alive and kill, whereas the 3rd has not been claimed by any of mankind; and the text ^{وَيَرَى الَّذِينَ اَوْثَرُوا الْعِلْمَ}

^{اَلَّذِي اَنْزَلَ اِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي} XXXIV. 6.

And they that have been vouchsafed knowledge know

what hath been revealed to thee from thy Lord to be the truth and to guide aright is sometimes cited as evidence in favour of Jj's saying, ^أيُهْدَى being coupled to [the 2nd obj. (DM)] ^أالْحَقُّ occurring as *enunc.* after the distinctive: (3) that it itself should be (a) in the form of the *nom.*; (b) in agreement with what precedes it [in person, gender, and number (DM)]. Its import is (1) *lit.*, vid. notification from the very first that what follows it is an *enunc.*, not an *appos.*; (2) *id.*, vid. corroboration; (3) also *id.*, vid. particularization, [i. e. restriction of the predicament to the mentioned, and negation of it from all others (DM)]: and Z mentions all three in the exposition of ^{وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} II. 4. *And those shall be the prosperous*, saying that its import is (1) indication that what follows it is an *enunc.*, not an *ep.*; (2) corroboration; (3) affirmation that the import of the attribute is predicable of the subject exclusively of others (ML). Some of the Arabs make it an *inch.*, and what follows it its *enunc.*; [and accordingly ^{وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا} ^{هُمُ الظَّالِمُونَ} XLIII. 76. *Nor have We wronged them; but (545) they were such that they were the wrong-doers* and ^{أَنَا أَقَلُّ} XVIII. 37. *to be such that I am less* are read (M, R) with the *nom.* among others than the Seven (R)].

§ 167. The *prop.* is preceded by a *pron.* [of the 3rd pers. (IH) *sing.*, *masc.* or *fem.* (R),] named the

pron. of the ^{شأن} case [when masc. (Jm)] and ^{قصة} fact [when fem. (Jm)], but by the KK {the pron. of (R)} the unknown (M, R), because that case is unknown until the pron. is (R) expounded by the prop. {mentioned (Jm)} after it (IH), as CXII. 1. (160) (M)]. It is [according to the ops. (IH)] (1) attached, (a) prominent, [an acc., in the cats. of ^{ظن} and ^{ان} (R), as in ^{ظننته زيد} ^{قائم} I thought the case to be this, Zaid was standing and LXXII. 19. ^{وانه لما قام عبد الله} And that the case was this, when the servant of God stood (M)]; (b) latent (M, IH), a nom., in the cats. of ^{كان} and ^{كان} (R), as in their saying ^{ليس خلق الله مثله} The case is not this, God has created his like and IX. 118. [460] (M): (2) detached (IH), when an *inch.* or a *sub.* of ^{ما} (R). It is [preferably (R)] fem. when the [expos: (R)] prop. contains a fem., as ^{فانها لا تعمى الابصار} XXII. 45. For verily the fact is this, the eyes are not blind, [^{اولم تكن لهم آية} and XXVI. 197. (M), so read by Ibn 'Amir (B), And was not the fact this, that the learned of the children of Israel should know it was a sign for them? (K,B), or they had a sign, that the learned &c? (K),] and ^{على انها تعفو الغ} [507] (M, R), provided that the fem. in the prop. be not a complement or like a complement, so that ^{انها بنيت غرفة} or ^{انها كان}

القرآن معجزة [19, 447] is not preferable, because, the *pron.* being intended, important, ~~for~~ ^{the} ~~statement~~ with complements is not observed. This *pron.* may not be suppressed, from want of indication of it [1], since the *enunc.* is independent, not containing a connecting *pron.* [27] (R). Its suppression, when it is an *acc.*, [however, is allowable, because it becomes a quasi-complement through being governed in the *acc.*, and is besides indicated by the sentence, as ^{أَن} ^{مِّن} ^{يَدْخُلُ} ^{الْعَن} (517) and ^{أَن} ^{مِّن} ^{لَّام} ^{الْعَن} (1), the indication here being that the annul-
lers of the *inch.* are not prefixed to *cond.* words; but (R)] is weak, except with ^{أَن} when contracted [525], in which case it is necessary (IH). The reading of XX. 66. [171] is said to be *orig.* ^{أَن} ^{هَٰذَا} ^{لَهُمَا} ^{سَاحِرَانِ} [27], the [2nd] *inch.* [أَن] being then suppressed, and the *pron.* of the case, as in ^{أَن} ^{مِّن} ^{أَشَدَّ} ^{النَّاسِ} ^{الْعَن} [517] (Sh). This *pron.* is irregular in 5 ways:—(1) it necessarily relates to what follows it [160], since it may not be preceded by the *prop. expos.* of it, nor by any part thereof; and ISf errs in saying on

أَسْكِرَانِ كَانَ ابْنُ الْمَرْأَةِ أَن هَجَا تَمِيمًا بِجَوِّ الشَّامِ أَمْ مَتَسَاكِرَ

[by AlFarazdak, *What! drunk was Ibn AlMarāgha* (i.e. Jarīr) when he satirized Tamīm in the region of Syria, or shamming drunk? (Jsh)] that كَانَ contains

the *pron.* of the case, and ^{أَبْنِ الْمَرَاغَةِ سَكْرَانِ} are *inch.* and *enunc.*, the *prop.* being *pred.* of ^{كَانَ}, whereas correctly ^{كَانَ} is *red.*: (2) its exponent is only a *prop.*; and no *pron.* shares with it in this, [since the exponent of every other *pron.* is a single term (DM)]: (3) it is not followed by an *appos.*, not being corroborated [135], nor coupled to [158], nor followed by a *subst.* [154]: (4) it is governed only by inchoation or one of its annullers: (5) it is invariably *sing.*, not being dualized or pluralized, even if it be expounded by 2 or more *stories* (ML). The BB hold that both terms of the *expos. prop.* must be expressed, because, it being *expos.*, its own 2 terms ought to be independent of exponent. The exponent, when the annullers of the *inch.* are not prefixed to the *pron.*, must be a nominal *prop.*, [as CXII. 1.]; but, when they are prefixed to it, may be verbal also, as XXII. 45. (R). The *prop.* occurring as *enunc.* or *pred.* to the *pron.* of the case must be enunciatory, whatever is transmitted to the contrary being paraphrased, except the *pred.* of the contracted ^{أَنِ}, which may be a precatory *prop.*, as in the reading of XXIV. 9. [34, 525] (ML).

§ 168. The *pron.* in ^{رَبِّهِ رَجُلًا} [498] is a vague *indet.* [262, 505], thrown out at hazard without aim at any particular person, and afterwards expounded [84, 160]; and like it in vagueness and exposition is the *pron.* in ^{رَجُلًا نَعَمَ} [84, 160, 409].

§ 169. When the *n.* occurring after **لَوْلَا** and **عَسَى** is a *pron.*, the general practice is to say **لَوْلَا أَنْتَ**, **لَوْلَا أَنَا**, **لَوْلَا أَنْتُمْ** **لَكِنَّا مُؤْمِنِينَ**, **عَسَيْتَ**, **عَسَيْتَ**, as **لَوْلَا لَوْلَا**, XXXIV. 30. *If it had not been for you, we should have been believers* and **فَهَلْ عَسَيْتُمْ** XLVII. 24. [462]: but trustworthy persons transmit from the Arabs **لَوْلَاكَ**, **لَوْلَايَ**, **عَسَاكَ**, and **عَسَانِي**, as

وَكَمْ مَوْطِنٍ لَوْلَايَ طَلَحْتَ كَمَا هَوَى

بِاجْرَامِهِ مِنْ قُلَّةِ النَّيْقِ مِنْهُوَى

[by Yazîd Ibn AlḤakam, *And how many a place of combat, if I (had) not (been present with thee) wouldst thou have perished (in), as a faller falls with his limbs from the summit of the peak ! (J)*],

أَوْمَتْ بِكَفَيْهَا مِنْ الْهُودَجِ * لَوْلَاكَ هَذَا الْعَامَ لَمْ أَحْجَمْ

[by ‘Umar Ibn Abi Rabr’a, *She signed with her two hands from the litter, saying, If thou (hadst) not (been with me) this year, I should not have performed the pilgrimage (Jsh)*],

تَقُولُ بِنْتِي قَدْ أَتَىٰ إِنَاكَ * يَا ابْنَتَا عَلَّكَ أَوْ عَسَاكَ

[by Ru’ba Ibn Al‘Ajjāj, *My daughter says, Thy time of departure has arrived. O my father, perhaps thou, or may-be thou, (wilt find sustenance) (Jsh)*], and

وَلِي نَفْسِي أَقُولُ لَهَا إِذَا مَا * تَنَازَعَنِي لَعَلِّي أَوْ عَسَانِي

[by 'Imrān Ibn Hittān, *And I have a soul, to which I say, whenever it opposes me, Perhaps I, or may-be I, (shall attain mine object)* (AAz)]; while authorities differ as to [the explanation of] that (M). S and the majority

say that لَوْ is a *prep.* [513], peculiar to the *pron.*, as

حَتَّى [501] and the ي [509] are peculiar to the explicit *n.*, and not depending upon any thing [498]; and that the position of its *gen.* is that of a *nom.* by inchoation, the *enunc.* being suppressed [29, 574]: while Akh says that the *pron.* is an *inch.*, and لَوْ not a *prep.*, but that they substitute the *gen. pron.* for the *nom.*, as they do the converse, since they say مَا أَنَا كَأَنْتَ وَلَا أَنْتَ كَمَا أَنَا [509]; whereas substitution occurs only in the case of the detached *prons.*, [a refutation of Akh's saying (DM),] because of their resemblance to explicit *ns.* in their independence.

On عَسَانِي [in some MSS عَسَانِي (170) (DM),] &c.

[459, 462], there are 3 opinions:—(1) S says that عَسِي is treated like لَعَلَّ in governing the *sub.* in the *acc.* and *pred.* in the *nom.* [516], as لَعَلَّ is treated like it in having its *pred.* conjoined with أَيْ [536]: (2) Akh says that it continues to govern like كَأَيْ [459]; but that the *acc. pron.* is borrowed in place of the *nom. pron.*: which is

مَا عَدَانِي or اَقَامُوا مَا خَلَانِي and عَسَانِي, or aplastic, as اَكْرَمَنِي, or حَاشَانِي if حَاشِي be held to be a v. [511]; (b) the verbal n., as دَرَاكِنِي, تَرَاكِنِي, and عَلَيَكِنِي; (c) the p. [اِنَّ, &c. (516) DM)], as اَنْنِي : (2) when governed in the *gen.* by مِّنْ and عَنْ : (3) when *post.* to لَدُنِّي, قَدْ [187], or قَطًا : (4) in other cases anomalously, as بِجَلَّتِي i. q. حَسْبِي my *sufficiency* [187] and اَمْسَلَمَنِي اَللّٰهُ [609] (ML). The ن of protection is introduced into the v. to protect it from the Kasr, because what precedes the ي of the 1st pers. must be pronounced with Kasr; whereas, since they debar the v. from the *gen.* [404], and the Kasr is the original sign of the *gen.* [16], they dislike that what is sometimes the sign of the *gen.* should be found in the v.: while its introduction in such as اَعْطَانِي and يُعْطِينِي is either for the sake of uniformity, or because the Kasr would be supplied upon the ا and ي, if it were not for the ن, as in عَصَايَ and قَاعِي; and its introduction with the ن of inflection, as اَضْرَبْتَنِي, the ن of corroboration, as اَضْرَبْتَنِي, and the attached *nom. pron.*, as اَضْرَبْتَنِي and اَضْرَبْتَنِي, is allowable because the ن s of inflection and corroboration and the *prons.* mentioned are like part of the v. This ن is inseparable from (1) all the paradigms of the *pret.*: (2) the *aor.* [including the *imp.*], except the five paradigms

containing the **و** of inflection [405], whether the *aor.* [or *imp.*] contain the **و** of the *pron.* or the single or double **و** of corroboration, as **يَضْرِبُنِي** and

هَلْ تُبَلِّغُنِي دَارَهَا شَدَنِيَّةٌ * لَعْنَتْ بِمَحْرُومِ الشَّرَابِ مَصْرَمِ

[by 'Antara, *Will a Shadanī she-camel cursed with an udder debarred from milk, cut off, bring me to her dwelling?* (EM)], or not. The place of the **و** of protection may be supplied by the **و** of inflection, contrary to the **و** of the *pron.* and the two **و**s of corroboration, although combination of two likes is realized in the case of all, because, the **و** of inflection having no meaning, like the **و** of protection, each of them is for a *lit.* matter, contrary to the **و** of the *pron.* and the two **و**s of corroboration. This is according to the opinion of those who, like Jz, hold the elided to be the **و** of protection, because the heaviness comes from it, not from the **و** of inflection; whereas according to the saying of S, that the elided is the **و** of inflection, because it is exposed to elision in the *apoc.* and *subj.* and has no meaning, the cause of the non-elision of the **و** of the *pron.* and two **و**s of corroboration is obvious, since they are not exposed to elision and have a meaning. Elision of the **و** of protection with the **و** of the *pron.* occurs, however, by poetic license, as

تَرَاهُ كَالْتَّغَامِ يَعْلُ مَسْكًا * يَسُوءُ الْفَالِيَّاتِ إِذَا فَلَيْنِي

[by 'Amr Ibn Ma'dikarib azZubaidī, *Thou seest it (the hair of the head) like wormwood steeped in musk, vexing*

the women rummaging for lice when they rummage me for lice, orig. فَلَينَنِي (Jsh)], where the elided may not be the ن of the pron., since the ag. is not suppressed. Three methods are allowable with the ن of inflection, elision of one ن, incorporation of the ن of inflection into the ن of protection, and expression of both without incorporation; and VI. 80. [405] is read according to all three. Expression of the ن with لَيْسَ is better, as اِذْ ذَهَبَ لَيْسَ عَلَيْهِ رَجُلًا اَلخ [164]; but اِذْ ذَهَبَ لَيْسَ is allowable, as اِذْ ذَهَبَ اَلخ [164], by assimilation to غَيْرِي : and عَسَايَ occurs by assimilation to لَعَلِّي; but عَسَانِي is more frequent (R). It is disputed whether the ن of protection be inseparable from the اَفْعَل of wonder or not, as مَا اَفْقَرَنِي اَلخ [477] or مَا اَفْقَرِي; but the correct opinion is that it is inseparable (IA). The ن may be affixed to verbal ns., because they convey the sense of the v.; or omitted, because they are not orig. vs. [187]. The ن may be affixed to اِنَّ, اِنْ, اِنَّ, اِنْ, اِنَّ, اِنْ, اِنَّ, اِنْ, because they resemble the v. [516]; or elided, because the affixion is due to the resemblance, and is not original, and because of the combination of likes, together with the frequency of usage (R). لَعَلَّ is correctly denuded of the ن, as XL. 38. [411]; and expression of the ن is rare, as

فَقُلْتُ اعِيرَانِي الْقَدُومَ لَعَلَّنِي * اخْطُبْهَا قَبْرًا لِأَبْيَضٍ مُجَدِّ

[Then said I, Lend ye two to me the adze: perhaps I shall carve with it a scabbard for a glorious sword (J)].

The ن is not elided with لَيْتَ, except extraordinarily, as

كَمْ نِيَّةٍ جَابِرٍ إِنْ قَالَ لَيْتَنِي * أَصَادِفُهُ وَافَقَدَ بَعْضَ مَالِي

[by Zaid AlKhail, Like the wish of Jābir, when he said, Would that I were to find him, and I would lose some of my property for the sake of slaying him (J)]; but is commonly expressed, as IV. 75. [411] (IA). Jz says that expression of the ن in the case of مَنْ, عَنْ, قَدْ, and قَدْ is better known; but according to S elision is a license not allowable except in poetry, as

أَيُّهَا السَّائِلُ عَنْهُمْ وَعَنِّي * لَسْتُ مِنْ قَيْسٍ وَلَا قَيْسٌ مِنِّي

[O thou asker about them and about me, I am not of Kais, nor is Kais of me (J)] and

قَدْنِي مِنْ نَصْرِ الْخُبَيْبَيْنِ قَدِي
لَيْسَ الْإِمَامُ بِالشَّحِيمِ الْمَلْحَدِ

[by Ḥumaid Ibn Mālik alArkaṭ, My sufficiency is the help (being red.) of the two Khubaibs ('Abd Allāh Ibn AzZubair, surnamed Abū Khubaib, and his son Khubaib), my sufficiency: the Imām (Khubaib Ibn 'Abd

Allāh) is not the unrighteous niggard (J)] : and the ^و is affixed for preservation of the inseparable quiescence [of the final]. According to S and Zj, elision of the ^و from ^ولَدُنِّي is not allowable, except by poetic license ; whereas, according to others, expression is preferable, but elision is not a poetic license, because it is authorized among the Seven, [قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا XVIII. 75. *Thou hast obtained from me an excuse* being read ^ولَدُنِّي (K, B) by Nāfi' (B)] ; but IH follows Jz, who says that you are allowed an option in the case of ^ولَدُنِّي, the reading inducing them to say so : and affixion of the ^و to ^ولَدُنِّي, though it is not a *v.*, is for preservation of the inseparable quiescence of the ^و. Elision is better than expression in the case of ^وبِجَلِّ, because of the dislike to a quiescent ^و before the ^و, and from the difficulty of pronouncing it.

§ 170.A. The most particular of the *prons.* is the *pron.* of the 1st *pers.*, then that of the 2nd *pers.*, then that of the 3rd ; and in combination the more particular prevails, as ^{أَنَا}أَنَا ^{أَنْتَ}أَنْتَ ^{هُوَ}هُوَ or ^{أَنَا}أَنَا ^{أَنْتَ}أَنْتَ ^{هُوَ}هُوَ and ^{أَنَا}أَنَا ^{أَنْتَ}أَنْتَ ^{هُوَ}هُوَ (R).

THE DEMONSTRATIVES.

§. 171. The *dem.* is what indicates a denominate and demonstration of that denominate: you say, when demonstrating Zaid for example, هَذَا *This*, the word هَذَا indicating the person Zaid and demonstration of that person (Sh). The *dems.* are the *ns.* that the denominate is demonstrated by; and on that account they contain the sense of the *v.*, and therefore govern *ds s.* [75] (IY). Only a visible sensible [object], near or distant, is *orig.* demonstrated by the *dems.*: so that, if an invisible sensible [object] be demonstrated by them, as تِلْكَ الْجَنَّةُ XIX. 64. *That is the Paradise*, this is because it is made to be like the visible; and similarly if what is imperceptible by the senses be demonstrated by them, as VI. 102. [172] and XII. 37. [561] (R). The *dems.* are (1) *sing.*, (a) *masc.* هَذَا: (b) *fem.* هَذِهِ [or هِيَّ, with slurring or impletion (R)], هَذِهِ [or هِيَّ, with slurring or impletion (R)], هَذِهِ, [and sometimes هَا (R)]: (2) *du.*, (a) *masc.*, [in the *nom.* (M, Jm)] هَٰؤُلَاءِ, and [in the *acc.* and *gen.* (M, Jm)] هَٰؤُلَاءِ, [but in some *dials.* هَٰؤُلَاءِ, whence هَٰؤُلَاءِ لَسَّاحِرَانِ XX. 66. *Verily these two*

are two enchanters (174) (M)]; (b) *fem.*, [in the *nom.* (IY, Jm)] تَانِي, and [in the *acc.* and *gen.* (IY, Jm)] تَيْنِي, [تَانِي being the only *fem. dial. var.* dualized (M, Jm), because of the frequency of its occurrence (Jm)]: (3) *pl., masc.* and *fem.* أَوْلَا^٢ [or أَوْلَا^٢, a heteromorphous *pl.*, the measure of which is فُعَال upon the measure of غُرَاب (IY)], pronounced with prolongation or abbreviation (M, IH), and in the latter case [generally] written with the ي (R, Jm); which is common to the rational and irrational, as

ذَمَّ الْمَنَازِلَ بَعْدَ مَنَزِلَةِ اللَّوِيِّ
وَالْعَيْشَ بَعْدَ أَوَّلِكَ الْإِيَّامِ

(M, R), by Jarīr (M, J), *Disparage thou* [664] *the halting-places after quitting the halting-place of Al Liwā, and life after the passing of those days* (J), where it is used for the irrational (IY, J), as in اِنْ السَّمْعَ وَالْبَصَرَ اِنْ السَّمْعَ وَالْبَصَرَ XVII. 38. *Verily the ear and the eye and the heart, all of those are inquired about* (J), and similarly

يَا مَا أَمِيلُ غَزَلَانَا شَدَنَ لَنَا
مَنْ هُوَ أَيُّهَا الْضَالِّ وَالسَّامِرُ

(IY), by ‘Abd Allāh [Ibn ‘Umar (ID)] Ibn ‘Amr Ibn ‘Uthmān Ibn ‘Affān al‘Arjī, *O how graceful* [288] *are*

young gazelles whose horns have budded for us from among those herds of gazelles that graze amidst those little [293] wild lote trees and gum-acacia trees! (Jsh), though it is mostly used for the rational, and there is a version ^{أَقْوَامِ} *peoples* [in the former verse] (J); and, when pronounced with Kasr, sometimes has Tauwin [608], in which case, the Tanwīn denoting *indeterminate-ness*, as in ^{صَهْ} [187, 198], while ^{أُولَآءِ} is *det.*, its import is *distance*, in order that the persons demonstrated may be like the *indet.*, so that ^{أُولَآءِ} is like ^{أُولَآئِكَ} [173]; and sometimes has the 1st Hamza changed into *ه*, as ^{هَآءِ}, or the last Hamza pronounced with Damm, as ^{أُولَآءِ}; and sometimes has the Damma before the *ل* impleted, as ^{أُولَآءِ} upon the measure of ^{طُومَارِ}; whereas ^{هَآءِ} upon the measure of ^{تَوْرَابِ}, as

تَجَلَدَ لَا يَقُلْ هَآءِ هَآءِ هَذَا * بَكَى لَمَّا بَكَى أَسْفًا وَغَيْظًا

Bear up: let not these say, This man wept, when he wept, for grief and rage is not a *dial. var.*, but a contraction of ^{هَآءِ} [174] by elision of the *ه* of ^{هَآءِ} and conversion of the [1st] Hamza of ^{أُولَآءِ} into *و* (R). The *dem.* in II. 1. [599] is made *masc.*, though the demonstrated is a *fem.*, vid. the *سُورَةُ* chapter, because ^{الْكِتَابِ} is (1) its *enunc.*, in which case, ^{ذَلِكَ} having the same

meaning and denominate as الْكِتَابُ, the gender of the former may be made to accord with that of the latter, as in مَنْ كَانَتْ أُمُّكَ [182, 449]: (2) its *ep.*, *That scripture*, in which case only الْكِتَابُ is plainly demonstrated by it, since by the *dem.* is demonstrated the [*n. of*] genus occurring as its *ep.*: you say هَذَا ذَلِكَ الْإِنْسَانُ فَعَلَ كَذَا or هَذَا ذَلِكَ الْفَاعِلُ or هَذَا ذَلِكَ الشَّخْصُ *Hind, that human being, or that person, did such a thing*, and [An Nābigha] adh Dhubyānī says

نَبِئْتُ نَعْمًا عَلَى الْهَجْرَانِ عَاتِبَةً
سَقِيًّا وَرَعِيًّا لَذَاكَ الْعَاتِبِ الرَّارِي

[I have been told that Nu'm (the beloved) is blaming the desertion: God send down rain to, and keep, that blaming, upbraiding (person)! (N)]. And عَوَانُ يَيْنِ [115] may be prefixed to ذَلِكَ in عَوَانُ يَيْنِ ذَلِكَ II. 63. Middle-aged between those two because ذَلِكَ is i. q. two things [172], since it occurs as a *dem.* of the فَارِضُ and يُكْرَ mentioned [149], being allowable as a *dem.* of two *fems.*, though it is *sing. masc.*, as being a paraphrase of مَا تَقْدِمُ or مَا ذَكَرَ for the sake of abridgment. And the *pron.* is sometimes treated like the *dem.* in this respect: AU says, I said to Ru'ba about his saying فِيهَا خَطْرٌ أَلَمْ

[161] "If thou mean the ^{خَطُوطُ}, say ^{كَانَهَا}, and, if the ^{سَوَادُ} and ^{بَلَقُ}, say ^{كَانَهُمَا}"; and he said, "I meant ^{كَانَ} ^{ذَاكَ}" (K). The *dems.* [except ^{ذَانِ} and ^{تَانِ} (Sh)] are

uninfl. (IY, R, Sh), upon quiescence, like ^{ذَا} and ^{ذِي} ;

Fath, like ^{تُمْ} [175], as ^{وَأَزَلْنَا تُمْ الْآخِرِينَ}, XXVI. 64.

And We made the others draw near there ; Kasr,

like ^{هَؤُلَاءِ} ; and Damm, like ^{هَؤُلَاءِ}, which Kth relates

that some of the Arabs say (Sh) : (1) according to most

(R), because they imply the sense of the *p.* (IY, R),

vid. demonstration : for, this being a meaning, like *interro-*

gation, a *p.* ought to be constituted to indicate it [159],

because their custom current in the case of every meaning

introduced into the sentence or into words after their

formation is that a *p.* should be constituted to indicate

it, like the [*ps.* of] *interrogation* in ^{هَلْ} ^{أَضَارَبَ} ^{زَيْدٌ} and ^{هَلْ}

^{زَيْدٌ} ^{ضَارِبٌ}, *negation* in ^{مَا} ^{ضَرَبَ} ^{عَمْرُو}, *wish, hope,*

beginning, ending, premonition, comparison, etc., for

which ^{لَيْتَ}, ^{لَعَلَّ}, ^{مِنْ}, ^{إِلَى}, ^{هَآ}, the *ك*, etc, are con-

stituted ; or that what follows the course of the *p.* in

needing something else should be constituted to denote

it, like the inflection indicative of the various meanings,

the *ي* of relation, and the alteration of the formation

alone, as in ^{غُرْفَةٌ} and ^{غُرْفٌ} and ^{كِسْرَةٌ} and ^{كِسْرٌ}, or with

the addition of a letter, as in the *dim.* and some broken

pls.: and, since *demonstration* is a meaning introduced into words like ^{الرَّجُلُ} and ^{الْفَرَسُ} in ^{هَذَا الرَّجُلُ} *This man* and ^{ذَاكَ الْفَرَسُ} *That horse*, and no *p.* has been constituted to indicate it, the *dems.* become like impliers of the sense of the *p.* (R): (2) as some say, because the *dem.* resembles the *pron.*: for you demonstrate by the former what is in your presence so long as it remains present, and; when it is absent, that *n.* quits it, whereas [explicit] *ns.* are so constituted as to be inseparable from their denominates; and, since this *n.* is separable from what it is constituted for, it becomes like the *pron.*, which, being used as a *n.* when an explicit *n.* precedes [160], and not having been a *n.* for it before that, is a *n.* for the denominate in one state, and not in another: so that, since the *pron.* must be *uninfl.* [161], the vague [262] must likewise be *uninfl.* (IY): (3) as is said, because the constitution of some *dems.*, as ^{ذَا}, ^{تَا}, ^{ذِي}, and ^{تِي}, is [*bil.*] like that of *ps.*; while the remainder, as ^{أُولَئِكَ} and ^{أُولَئِكَ}, are made to accord with them: (4) as is said, because they need the context that removes their vagueness, vid. either sensible demonstration or qualification [148], as ^{هَذَا الرَّجُلُ} *This man*, as the *p.* needs something else [497]. The majority say that the *du.* is *uninfl.*, because the cause of uninflectedness exists in it, as in the *sing.* and *pl.*; and that ^{ذَانِ} is a coined form, not constructed upon a *sing.*, ^{ذَانِ} being a form for the *nom.*, and ^{ذَيْنِ}

for the *acc.* and *gen.*: but some say that it is *infl.*, because its termination varies with the variation of the *ops.*, while the assertion that each of them is a fresh form is contrary to the apparent [case]. And the dispute on ^{الَّذِي} and ^{الَّذَانِ} [176] is the same as on ^{ذَانِ} and ^{ذَيْنِ} (R). The *dems.* ^{ذَانِ} and ^{تَانِ} and the conjuncts ^{الَّذَانِ} and ^{الَّتَانِ} are like the *du.*, i. e. are *infl.* with the ^ا in the *nom.* and with the ^ي preceded by Fath in the *acc.* and *gen.* [16], like ^{الزَّيْدَانِ} and ^{الرَّجُلَانِ} : but are not really *dus.*, because the only *dets.* that may be dualized are such as are susceptible of being made *indet.*, like ^{زَيْدٌ} and ^{عَمْرٌ}, which, when held to be common and *indet.* [12], may be dualized, for which reason you say ^{الزَّيْدَانِ} and ^{العَمْرَانِ}, prefixing the *p.* of determination to them [13], whereas, if they retained the determination of the quality of proper name, the *p.* of determination might not be prefixed to them; while, ^{ذَا} and ^{الَّذِي} not being susceptible of being made *indet.*, because their determination is by means of demonstration and the *conj.*, which are inseparable from them, that proves ^{ذَانِ}, ^{الَّذَانِ}, and the like to be *quasi-du. ns.*, like ^{هُمَا} and ^{أَنْتُمَا}, not really *dus.*, for which reason ^{أَلْ} may not be prefixed to ^{ذَانِ}, as it may not be to ^{هُمَا} and ^{أَنْتُمَا} (Sh).

But ذَاكَ, تَانِ, اَلَّذَانِ, and اَلَّتَانِ [176] occur in the three cases; and to this is attributed XX. 66. [above] (R). These *ns.* are said to be vague [262] because you demonstrate by them everything that is in your presence; and sometimes there are several things in your presence, so that they confuse the person addressed, who does not know which of them you demonstrate; and therefore these *ns.*, being vague, are for that reason invariably explained by the *ep.* upon the occasion of confusion (IY).

§ 172. The *p.* [ك (IY, Sh, Jm)] of allocution [560] is affixed to them (M, IH, Sh), to give warning of the number and gender of the person addressed (Jm), as ذَاكَ, [ذَانِكَ or] ذَانِكَ with the *ق* single or double [173], whence ذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ XXVIII. 32. Then those two shall be two proofs from thy Lord, ذَانِكَ, تَانِ, تَانِ, [but not (IY)] ذَانِكَ [below], ذَانِكَ, ذَانِكَ, ذَانِكَ, ذَانِكَ, ذَانِكَ (M). The ك is not a *pron.*, as in غُلَامِكَ, because that would necessarily involve its being governed in the *gen.* by prothesis, which is not allowable, because the *dems.* are not *pre.*, since they are invariably *det.* [112] (Sh). The ك of ذَانِكَ [173] does not indicate the 2nd *pers.* [160], but only allocution; so that it is a *p.* indicating a meaning, but

having absolutely no indication of the person (Sh on the *prons.*). It varies with the gender and number of the person addressed, as ^{كُذِّبَ} كَذَاكَ قَالَ رَبِّكَ XIX. 10. Thus

hath thy Lord said, [XIX. 21. (561) (IY),] XII. 37.

[561], ^{اَللّٰهُ رَبُّكُمْ} كَذَلِكُمْ اَللّٰهُ رَبُّكُمْ VI. 102. *That is God your Lord*,

and XII. 32. [502] (M). These [*ps.* of allocution (Jm)] being five [multiplied (Jm)] into five [sorts of *dem.*, i. e. the *sing. masc.* and *fem.*, the *du. masc.* and *fem.*, and the common *pl.* (Jm)], that [product (Jm)] is 25, vid.

ذَانِكُنَّ [and ذَيْنِكَ (Jm)] to ذَانِكَ [and ذَيْنِكُنَّ (Jm)], and similarly the rest (IH), i. e. نَاكَ and تَانِكُنَّ to تَيْنِكَ and تَانِكَ, تِيكُنَّ and تَانِكُنَّ to تَيْنِكَ and تَانِكُنَّ; ^{اُولَئِكَ} اُولَئِكَ and ^{اُولَئِكَ} اُولَئِكَ to ^{اُولَئِكَ} اُولَئِكَ and ^{اُولَئِكَ} اُولَئِكَ ;

while ذِيكَ, though given by Z [above] and MK, is said in the [Th and] Siḥāḥ to be wrong (Jm). But there is another *dial.*, transmitted by trustworthy authorities, which makes the sign of allocution *sing.* and pronounces it with Fath in every case, by giving predominance to the side of the *sing. masc.*, as ^{وَكُذِّبَ} وَكَذَّاكَ جَعَلْنَاكُمْ اُمَّةً وَسطًا II.

137. *And thus have We made you a chosen people*, where the analogy of the 1st *dial.* requires ^{وَكُذِّبَ} وَكَذَّلِكُمْ, because the

address is to a multitude, as in the other text ^{لَنْ تَتَّبِعُونَا} لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اَللّٰهُ مِنْ قَبْلُ XLVIII. 15. *Ye shall not follow*

us. Thus hath God said before ; and hence يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْ تَنْصُرُوا اللَّهَ يَنْصُرَكُمْ..... ذَلِكَ بَانَهُمْ XLVII. 8-10.

O ye that have believed, if ye help God, He will help you.....That is because they, not ذَلِكُمْ, though the addressed is a multitude (IY). And [thus] ذَلِكْ is some-

times used in place of ذَلِكُمْ, as ذَلِكْ لِمَنْ خَشِيَ الْعَنَتَ IV. 30. That marrying of the handmaidens is for him of you that dreadeth falling into fornication and ذَلِكْ أَدْنَىٰ أَنْ لَا تَعُولُوا IV. 3. That choice of one wife will be nearer to the condition that ye be not unfair; just as the sing. is sometimes used to demonstrate two [things], as II. 63. [171], or more, as كُلُّ ذَلِكْ كَانَ سَيِّئَةً XVII. 40. All of those, the evil thereof, are hateful in the sight of thy Lord, by paraphrasing the du. or pl. by الْمَذْكُور (R).

§ 173. The ل [599, 681] before the ك is optional, as ذَاكَ or ذَلِكْ (Sh). ذَلِكْ is ذَاكَ with the ل added in it [to indicate the distance of the demonstrated, and pronounced with Kasr because of the concurrence of two quiescents (IY)]. A distinction being made between ذَا, ذَاكَ, and ذَلِكْ (M), ذَا is said to denote the near, ذَاكَ the intermediate, and ذَلِكْ the distant. [But some,

holding that there is no medium between the *'near* and *distant*, say that the *dems.* denuded of the **ل** and **ك** denote the *near*; and that those conjoined with them, or with the **ك** alone, denote the *distant* (R).] And like [the *masc.* (IY)] ذَلِكْ [in importing *distance* (dem)] and [the *fem.* (M, R)] تِلْكَ (M, III) from تِي, in which they elide the **ي** because of its quiescence and the quiescence of the **ل** after it (IY), تِلْكَ, تِلْكَ with Fath of the **ت** by elision of the **ل** of **تِلْ** (R), and تِلْكَ [from **تِلْ**, in which they do not elide the **ل**, as they do not elide it in ذَلِكْ (IY)], the last [3 (R)] being rare (M, R); the *du.* (R) ذَانِكَ and تَانِكَ; and [the *pl.* (R)] اُولَئِكَ (IH) and اُولَآءِ [171] (R). The reduplication of the **ن** [in ذَانِي and هَذَانِي is a compensation for an elided letter, the **ل** of ذَا; but (IY)] in ذَانِكَ [and تَانِكَ (R)], says Mb, is a compensation for the **ل** in ذَلِكْ (IY, R) and تِلْكَ (R): so that, when you say ذَاكَ in the *sing.*, you say ذَانِكَ in the *du.* (IY); while, according to Mb, ذَانِكَ is the *du.* of ذَلِكْ (M). But others than Mb say that the reduplication is a compensation for the elided **ل** of the *sing.* [ذَاكَ and تِلْكَ] ;

and this is more likely, because they say **أَلَّذَانِ** and **أَلَّتَانِ** with the **ن** doubled as a compensation for the elided **ي** [176]; while, if the reduplication were a compensation for the **ل**, **هَذَانِ** with **هَ** [174] would not be said, as **هَٰذَانِ** is not said: so that, according to others than Mb and his followers, the *distant* and *intermediate* have one expression in the *du.* (R). The **ل** must be omitted in (1) the *dem.* of the *du.*, as **ذَانِكَ** and **تَانِكَ**: (2) the *dem.* of the *pl.* in the *dial.* of those who prolong it, as **أُولَئِكَ**; whereas, if you abbreviate, you say **أُولَاكَ** or **أُولَاكَ**: (3) every *dem.* preceded by the premonitory *p.*, as **هَٰذَاكَ** [174], **هَٰتَاكَ**, and **هَٰتَيْكَ** (Sh). And Fr asserts that omission of the **ل** in all is the *dial.* of Tamīm, who content themselves with the **ك** alone to denote the *distant* and *intermediate* (R).

§ 174. The premonitory [*p.* (IH) **هَ** (M, R)] is prefixed to them [552] (M, IH). One says [*sing. masc.* (Sh)] **هَٰذَا**, [the **ا** of **هَ** being dropped in writing from frequency of usage, but retained in pronunciation (IY); *fem.* (Sh) **هَٰذِهِ** (IY, Sh), **هَٰتِهِ** (IY), **هَٰذِي** (M),] **هَٰتَا**, and **هَٰتِي**, [as

وخبّرتماني إنما الموت بالقري
فكيف وهاتي هضبة وكثيب

{by Ka'b alGhanawī, *And ye two told me that death was only in the towns: then how (did my brother die in this place), when this is a rock and a sand-heap?*

(N), } and لَيْسَ لِعَيْشِنَا الْخ (149) (IY): *du.* (IY, Sh)

masc., in the *nom.* (Sh)] هَذَانِ, [and in the *acc.* and

gen. هَذَيْنِ; *fem.*, in the *nom.* (Sh) هَاتَانِ, {and in the

acc. and *gen.* هَاتَيْنِ (Sh)}: *pl.* (IY, Sh), *masc.* and *fem.*

(Sh)] هَوْلَا (M, Sh) or هَوْلَا (M), with prolongation [in

the *dial.* of the Hijāzis, which is transmitted in the Kūr'ān (Sh),] or abbreviation (IY, Sh) in the *dial.* of the

Banū Tamīm (Sh), and هَوْلَا [or هَوْلَا] with elision

of the *l* of هَا, as تَجَلَدَ لَا يَقْلُ هَوْلَا الْخ [171] and

هَوْلَا ثُمَّ هَوْلَيْكَ اَعْطَيْتَ نَعَالًا مَحْذُورَةً بِنَعَالٍ

by AlA'shà, *To these, then those, did I give sandals measured by sandals* (IY). And [sometimes the *p.* of

allocution is with them, as (IY)] هَآكَ, [(IY), هَآكَ

] هَوْلَاكَ or هَوْلَيْكَ, هَاتَاكَ, هَآكَ, هَآكَ (M), هَآكَ

(IY). The هَا is not part of the *dem.*, but only a *p.* put to call the attention of the person addressed to the demons-

trated, as is proved by its ellipse, allowably in ذَا and

ذَاكَ, and necessarily in ذَلِكْ [173] (Sh). One explanation of XX. 66. [16, 171] is that, when هَذَا is dualized, two ʾs, the ʾ of هَذَا and the ʾ of dualization, are combined, so that one of them must be elided, because of the concurrence of two quiescents; and therefore those who assume the elided to be the ʾ of هَذَا, and the remaining one to be the ʾ of dualization, convert the latter into ي in the *acc.* and *gen.* [16]; but those who assume the converse do not alter the ʾ [171] (Sh on inflection).

§ 175. And hence their saying, when they demonstrate the *near place*, هُنَا; and, when the *distant*, هَنَّا, for which [هِنَّا, with (IY)] Kasr [of the ʾ, a vicious and rare *dial. var.* (IY),] has been transmitted, and ثُمَّ (M): these *ns.* also being *dems.*, like هَذَا and هَؤُلَاءِ, except that by these *ns.* only that *place* which is present, and by those *everything*, is demonstrated. And Dhur-Kumma says

هَنَا وَهَنَّا وَمِنْ هُنَا لَهْنٌ بِهَا * ذَاتُ الشَّعَائِلِ وَالْإِيْعَانِ هَيْنُومُ

[There (an *adv.* to زَجَلْ in the preceding saying لِلْجِنِّ

بِشَيْلٍ فِي أَرْجَانِنَا زَجَلْ The Jinn have at night on our

sides a clamouring), and there, and here (مِنْ being *red.*)

or there: they (the Jinn) have on them (the sides), on the

left hands and on the right hands a muttering, with Fath of the ڤ in all three, or, as is said, with Fath of the ڤ in the 1st, Kasr in the 2nd, and Damm in the 3rd, and (FA)] with reduplication [of the ى in all three (FA)]; but, as for the saying of the Rājiz

قَدْ وَدِدْتُ مِنْ أَمَكْنَةٍ
مِنْ هَاهُنَا وَمِنْ هُنَا
إِنْ لَمْ أَرَوْهَا فَمَهْ

[*They (the camels) have come to water from many places, from here and from here: if I quench not their thirst, what (am I to do)?* (AAz)], he means هُنَا, and substitutes a ڤ for the ى [181, 690] (IY). هُنَا is invariably an *adv.*, either in the *acc.* or governed in the *gen.* by مِنْ or إِلَى only (R). ثُمَّ is a *n.* whereby *distant place* is demonstrated, as XXVI. 64. [171]: and it [also] is an *aplastic* [64] *adv.* [of *place*, i. e. is not used except as an *adv.*, nor governed in the *gen.* except by مِنْ (DM)]; for which reason he that parses it as [direct (DM)] *obj.* of رَأَيْتَ in رَأَيْتَ ثُمَّ رَأَيْتَ in رَأَيْتَ رَأَيْتَ LXXVI. 20. *And, when thou seest there, thou shalt see* makes a blunder, [رَأَيْتَ having no *obj.* expressed or supplied, in order that it may be general, and ثُمَّ being in the position of the *acc.* as an *adv.*, i. e. *in Paradise* (K)]: and it is not preceded by the premonitory *p.* [552],

nor followed by the ك of allocution [560] (ML). The ك [of allocution (M)] is affixed, [and the premonitory p. is prefixed (M),] to [هنا and (M)] هُنا (M, R), as اَنَا هَاهُنَا قَاعِدُونَ V. 27. هَاهُنَا, and هَاهُنَا, هُنَاكَ, Verily we stop here (IY); but not to ثُمَّ, the saying ثُمَّ being wrong (R): and [they put the ل, so that (IY)] هُنَاكَ [599, 681] is said, as ذَاكَ [173] is said (M), e. g. XVIII. 42. [75] (IY). هُنَا denotes the *near*, هُنَاكَ the *intermediate*, and هُنَاكَ the *distant*: while ثُمَّ, هُنَا, and هُنَا, like هُنَاكَ, denote the *distant*. But sometimes *time* is meant by هُنَاكَ, هُنَاكَ, and هُنَا, as XVIII. 42. [75], i. e. حِينَئِذٍ Then, and حَتَّى هُنَا, [109], i. e. وَلَاتُ حِينَ حَتَّى when (the longing was) not at a time that etc, هُنَا being an *adv.* of *time*, because of its prefixion to the *prop.* [124] (R). IHsh, however, says that the *dem.* is not *pre.* (SM); and the best is the saying of F that لَاتُ is *inop.*, [the *adv.*] هُنَا a *prepos. enunc.*, and حَتَّى a *postpos. incl.* by subaudition of اِنَّ, as in وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ XXX. 23. And among His signs is (that) He showeth you the lightning and (SM)] تَسْمَعُ بِالْمَعِيدِ [2, 418. A.] (ML), i. e. وَلَيْسَ كَاثِنًا فِي هَذَا الزَّمَانِ, i. e. الْحَنِينُ هُنَا (DM).

THE CONJUNCTS.

§. 176. They are (1) [^{أَلَّذِي} and ^{الَّتِي} and their *du.* and *pl.* (IY),] (a) *sing., masc.* ^{الَّذِي}, [used for the rational and irrational (IY, Sh), as XXXIX. 34. (178) and ^{هَذَا يَوْمَكُمْ الَّذِي كُنْتُمْ تَوَعَدُونَ} XXI. 103. *This is your day, which ye used to be promised* (Sh)]; *fem.* ^{الَّتِي}, [used for the rational and irrational, as LVIII. 1. (575) and ^{سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي} and ^{كَانُوا عَلَيْهَا} II. 136. *The foolish of the people continually* (578) say, *What hath turned them away from their Kibla that they were determined upon?* (Sh): (a) sometimes the *ى* of ^{الَّذِي} {and ^{الَّتِي} (IY, R, Sh)} is (a) doubled (M, R, Sh), as ^{الَّذِي} and ^{الَّتِي} (IY, R), the two words being then *infl.* {like ^{أَيَّ} according to Jz, (R)}, or *uninfl.* upon Kasr (R, Sh) according to some, as

وَلَيْسَ ^{الْأَمْوَالُ} ^{فَاعْلَمَهُ} ^{بِعَالٍ} * ^{وَأَنْ} ^{أَفْئَاكَ} ^{إِلَّا} ^{لِلَّذِي}
يُنَالُ ^{بِهِ} ^{الْعِلَاقُ} ^{وَيُصْطَفِيهِ} * ^{لِقَرَبِ} ^{أَقْرَبِيهِ} ^{وَلِلصَّفِيِّ}

And wealth is not (then know thou it) wealth, even if it enrich thee, except for him that obtains by it eminence, and devotes it to the nearest of his kindred and to the friend (R); (β) elided, the preceding letter being then

pronounced with Kasr, {as it was before the elision (Sh),} or quiescent (IY, R, Sh), as

وَالَّذِى لَوْ شَاءَ لَكُنْتَ صَخْرًا * أَوْ جَبَلًا أَوْ مَشْمُورًا

By Him Who is such that, if He willed, I should be a rock or a mountain solid, high,

وَلَا تُكُونَنَّ مِنَ الَّذِينَ كِيدُوا * كَالَّذِى تَزَىٰ زَبِيَّةٌ فَأَصْطِيدَا

And be sure thou be not of them that have been outwitted, like him that has dug a pitfall, and been caught in it himself, and

فَقُلْ لِّلَّتْ تَلْوَمُكَ إِنِّ نَفْسِى * أَرَاهَا لَا تَعْرِىٰ بِالتَّعْمِيمِ

Then say thou to her that blames thee, Verily my soul, I know it charms not with amulets (R): (b) the ا and

ل in اَلَّذِى and اَلَّتِى and their *du.* and *pl.* are, according to critical judges, *red.* (599), what is intended by them being the form of determination, not its sense, as is proved by two matters, (α) that the ا and ل in the conjuncts are an inseparable addition; whereas the ل of determination is not known by us to occur inseparably, but on the contrary may be dropped, as اَلْغَلَامُ and

اَلْغُلَامُ; while we do not find them say اَلَّذِى, as they say اَلَّذِى : (β) that we find many of the conjunct *ns.* to be

denuded of the ا and ل, but, notwithstanding that, to be *det.*, *vid.* اَمِنْ, مَا, and اَيْ, their determinateness being only by means of the *conjs.* after them; and, when

it is established that the *conj.* is determinative, the **ا** and **و** in such conjuncts as they are prefixed to are not determinative also, because the *n.* does not become *det.* for two different reasons: (c) the **ا** and **و** are added for a sort of rectification of the form, because **الَّذِي** and such of its sisters as contain a **و** are introduced only as connectives to the qualification of *dets.* by *props.* (178): for *props.* are *indet.* (144), and the *indet.* is not an *ep.* of the *det.* (146); while it is impossible to prefix the **و** of determination to the *prop.*, because this **و** is one of the peculiarities of *ns.* (2), whereas the *prop.* is not peculiar to *ns.*, but is nominal and verbal: so that they then put **الَّذِي**, and make the *prop.* a *conj.* to **الَّذِي**, which is the *ep.* in form, though the object is the *prop.*; and, the form of **الَّذِي** before the prefixion of the **ا** and **و** not being in accordance with the form of the *eps.* of *dets.*, they add at its beginning the **ا** and **و**, in order that they may thereby obtain the form of the *det.*, which they intend, and thus the form and sense may correspond (IY): (b) *du., masc.*, [in the *nom.* (IY, IA, Sh)] **الَّذَانِ**, [and in the *acc.* and *gen.* **الَّذَيْنِ** (IY, IA, Sh)]; *fem.*, [in the *nom.* (IY, IA, Sh)] **الَّتَانِ**, [and in the *acc.* and *gen.* **الَّتَيْنِ** (IY, IA, Sh)]: the **ي** being elided in the *du.* (IY, R, IA); and replaced by the **ا** in the *nom.*, and by the **ي** in the *acc.* and *gen.* (IA): (a)

sometime the **ي** is (α) doubled, [as a compensation for the elided **ي** (173) (R, IA), as in the reading {of Ibn Kathir (IY)} **وَالَّذَانِ يَأْتِيَانَهَا مِنْكُمْ** IV. 20 *And the two of you that shall commit it* (IY, IA) and the reading **رَبَّنَا ارْزُقْنَا الَّذِينَ** XLI. 29. *Our Lord, show Thou us the two that*; and this reduplication is allowable in the *du.* of the *dems.* **ذَا** and **تَا** also, as **ذَايَ**, **تَايَ**, **ذَيْيَ**, and **تَيْيَ**, being intended as a compensation for the elided **ي** (IA): (β) elided (R, Sh), because the conjunct is deemed too long by reason of its *conj.*, as **أَبْنَىٰ كَلَيْبٍ** **الْح** (178) and

هُمَا اللَّتَا لَوْ وَلَدَتْ تَعِيمٌ * لَقِيلَ فَخَرَّ لَهُمْ صَمِيمٌ

{by AlAkhtal, *They two are those two women who are such that, if Tamīm had given them birth, it would have been said, Theirs is genuine glory!* (Jsh)}: (b) the *dus.* are *infl.* or *uninfl.*, according to the different opinions on **ذَايَ** and **تَايَ** (171); and **الَّذَانِ** and **الَّتَانِ** occur in the three cases in some unchaste *dials.*; but, when they vary, it is better to say that they are *infl.* (R)]: (c) *pl., masc.* **الَّذِينَ**, [for the rational (R, IA), in the three cases (IY, R, IA, Sh)]; and [in some *dials.* (M)] **الَّذُونَ** [in the *nom.* (IY, R, IA, Sh), the *dial.* of Hudhail (R, IA), or, as some say, ‘Ukail (J), whence

نَحْنُ الَّذِينَ صَبَحُوا الصَّبَاحَ * يَوْمَ النَّخِيلِ غَارَةً مَلْحَاحًا

(IA), by Abū Harb AlA'lam alJāhili al'Ukaili, *We are they that came in the morning on the day of AnNukhail* (a place in Syria) *for an obstinate onslaught* (Jsh), الَّذِينَ being written with two ل s, and الَّذِينَ with one, because آل, being a determinative or in the semblance thereof, whereas the determinative is not prefixed to the *p.* nor to the *uninfls.* like it, is elided in writing, contrary to the *infl.* (DM), and الَّذِينَ in the *acc.* and *gen.* (IY, IA), the inflection of the *pl.* being, says Z, the *dial.* of those who double the ي in the *sing.*, which confirms the saying of Jz that الَّذِي is *infl.*, so that الَّذِينَ is *orig.* الَّذِينَ, and, one of the two ي s having been elided, is afterwards treated like قَاضُونَ; while some transmit الَّذِينَ in the *nom.* and الَّذِينَ in the *acc.* and *gen.*, which is the *dial.* of those who double the ي, and then pluralize الَّذِي without elision of anything; and sometimes the ن is elided from الَّذِينَ for alleviation, as

قَوْمِي الَّذِينَ بَعُكَاظَ طَيِّرُوا شَرًّا

مِنْ رُؤْسِي قَوْمِكَ ضَرْبًا بِالْمَتَاقِيلِ

My people are they that at 'Ukāz made sparks fly from the heads of thy people, smiting with the weights, and from الَّذِينَ also, as دَانِ الَّذِي حَانَتْ أَلْحُ (117, 178) (R)]; and اَلَا لِي [or اَلَا لَ (FA), i. q. الَّذِي (IY, FA), a heteromorphous pl. of الَّذِي (IY, R), upon the measure of اَلَى (R), pronounced with abbreviation or prolongation (Sh), used for the rational and irrational, and sometimes for the pl. fem., both matters being combined in

وَتَبْلَى اَلَا لِي يَسْتَلْتُمُونَ عَلَى اَلَا لِي

تَرَاهُنَّ يَوْمَ الرُّوْعِ كَالْحَدَدِ الْقَبْلِ

(IA), by Abū Dhu'aib alHudhalī, *And it (relating to Fate in the preceding verse) consumes those heroes who put on coats of mail when purposing to mount upon those mares which thou wilt know on the day of battle to be like squint-eyed kites in swiftmess (J); and اَلَا لِي*

in the nom., acc., and gen.; and, the ن being elided, اَلَا لِي, like الْقَاضِي, which is rare in the masc., as

اَلَا لِي يُوْلُونَ مِنْ نِسَائِهِمْ II. 226. *For them that swear to abstain from their wives, so read by Akh (R); and اَلَا لِي*

(R, IA), by elision of the ي (R), as

فَمَا أَبَارُّنَا بِأَمْنٍ مَذَّة * عَلَيْنَا اَلَا لِي قَدْ مَهْدُوا الْحَجَّورَا

(IA) *Then our fathers, who have spread out the bosoms*
of their garments as cradles for us, *are not kinder to us*
than he (J); and ^{سَمَوْنُ} *الْأَوْنُ* in the *nom.*, and ^{سَمَوْنُ} *الْأَوْنُ* in the
acc. and *gen.* (M, R), *perf. pl.* of ^{سَمَوْنُ} *الْأَوْنُ* i. q. ^{سَمَوْنُ} *الَّذِي*, as
^{سَمَوْنُ} *الَّتِي*, i. e. ^{سَمَوْنُ} *الَّذِي فَعَلَ* (IY): *fem.* ^{سَمَوْنُ} *الَّتِي*,
[upon the measure of ^{سَمَوْنُ} *فَاعِل* from ^{سَمَوْنُ} *الَّتِي*, a *quasi-pl. n.*, like
^{سَمَوْنُ} *الْبَاقِرُ* and ^{سَمَوْنُ} *الْبَاقِرُ* (257) (R)]; and ^{سَمَوْنُ} *الَّتِي*, [with Hamza
in place of the *ت*, which is frequent in the *pl.* of ^{سَمَوْنُ} *الَّتِي*,
but not in the *pl.* of ^{سَمَوْنُ} *الَّذِي* (R); and ^{سَمَوْنُ} *الْوَاتِي* (M, R) and
^{سَمَوْنُ} *الْوَاتِي* (IY, R), as though they were *pls.* of the *pl.* (R)];
and ^{سَمَوْنُ} *الْوَاتِي*, [^{سَمَوْنُ} *الْوَاتِي*, and ^{سَمَوْنُ} *الْوَاتِي* (IY, R), by elision
of the *ي* (R, IA, Sh) in all four (R), as in LXV. 4.
(29) (IY, Sh), which is read with or without the *ي*,
while ^{سَمَوْنُ} *الْوَاتِي يَاتِي* ^{سَمَوْنُ} *الْفَاحِشَةُ* IV. 19. *And those who shall*
commit adultery is read among the Seven only with the
ي, because it is lighter than ^{سَمَوْنُ} *الْوَاتِي*, as being without a
Hamza (Sh); and ^{سَمَوْنُ} *الْوَاتِي* (M, R), the Hamza of ^{سَمَوْنُ} *الْوَاتِي* being
lightened between Hamza and *ي* (658), because it is
pronounced with Kasr, as in the reading of Warsh
^{سَمَوْنُ} *الْوَاتِي يَاتِي* LXV. 4.; and ^{سَمَوْنُ} *الْوَاتِي* with a quiescent *ي*
after the *ف* without a Hamza, as in the reading of Abū
‘Amr and Bz (610), which, says Abū ‘Amr, is the *dial.*

of Kuraish; and ^{الْوَا}اَلْوَا, by elision of the ت and ي together; and ^{الْاَوَات}اَلْاَوَات, like ^{الْاَعَات}اَلْاَعَات, having the ت pronounced with Kasr, or *infl.* like ^{اَلْمَسْلَمَات}اَلْمَسْلَمَات; and ^{اَلْاَلَى}اَلْاَلَى, a heteromorphous *pl.* of ^{اَلَّتَى}اَلَّتَى also, ^{اَلْاَلَى}اَلْاَلَى and ^{اَلْاَلَى}اَلْاَلَى being common to ^{اَلَّذَى}اَلَّذَى and ^{اَلَّتَى}اَلَّتَى, except that ^{اَلْاَلَى}اَلْاَلَى is better known in the *pl.* of the *masc.*, while ^{اَلْاَلَى}اَلْاَلَى is the reverse of it (R)]: (2) [common to all genders and numbers (R, IA, Sh),] (a) ^{اَلْ}اَلْ, [denoting the rational and irrational (IA), prefixed to the *act.* and *pass. parts.* (R, Sh), as ^{اَلْصَّارِبُ}اَلْصَّارِبُ and ^{اَلْمَضْرُوبُ}اَلْمَضْرُوبُ (177) (Sh), and held by Z to be a defective form of ^{اَلَّذَى}اَلَّذَى, etc. (178), but properly not the ل of ^{اَلَّذَى}اَلَّذَى, because the ل of ^{اَلَّذَى}اَلَّذَى is *red.*, contrary to the conjunct ل (R)]: (b) ^{مَا}مَا [180]: (c) ^{مَنْ}مَنْ [182]: (d) ^{اِى}اِى, [*pre.* to a *det.* (116), in order that it may be *det.* (262) (R), as XIX. 70. (184) (Sh), the prefixion being either expressed or constructive: (a) ^{اِى}اِى, when the *fem.* is meant by it, may have the ى affixed to it, whether it be conjunct, *interrog.*, or otherwise, as ^{لَقِيتُ اِيَّهَا}لَقِيتُ اِيَّهَا ^{لَقِيتُ}لَقِيتُ or ^{اَيْتَمَّ}اَيْتَمَّ *I met her of them that thou didst meet*; though An says that femininization is anomalous in it, as it is in ^{كَلَّتْهَا}كَلَّتْهَا {*fem.* of ^{كُلُّ}كُلُّ (K, B on XXXI. 34.)}, ^{خَيْرَةٌ}خَيْرَةٌ

شَرَّةُ النَّاسِ and النَّاسِ, (b) some of the Arabs dualize and pluralize it also, in interrogation and elsewhere, as أَيَاهُمْ *Which two of them are thy two brothers?* and أَيُوهُمْ *Which of them are thy brothers?*; which are more anomalous than the femininization, but are made allowable by its plasticity in inflection (R)]: (e) the Tā'i ذُو, [denoting the rational and irrational (IA), as لَكُنْ لَمْ تَغَيِّرْ بَعْضَ مَا قَدْ صَنَعْتُمْ * لَأَنْتَ كَيِّسٌ لِلْعَظْمِ ذُو أَنَا عَارِقَةٌ by 'Ārik (M) at Tā'i, (*I swear,*) *if thou alter not some of what you have done, assuredly I will have recourse to breaking the bone, the flesh of which I am gnawing* (T), which in their {best known (R, IA)} *dial.* is invariable in gender and number, {as

فَإِنَّ الْمَاءَ مَا أَدْرِي * وَبَثَّرِي ذُو حَفَرْتُ وَذُو طَلَيْتُ

(IY, R), by Sinān Ibn AlFahl of the Banū Umm AlKahf of Tayyi, *For verily the water is the water of my father and my grandfather, and my well, which I dug, and which I cased* (T), i. e. أَلَّتِي حَفَرْتُهَا (R), and *uninfl.* also (IY, R, IA), as

فَمَا كَرَامَ مُوسِرُونَ أَتَيْتَهُمْ * فَحَسْبِي مِنْ ذُو عِنْدَهُمْ مَا كَفَانِيَا

(below) (IY, IA); while the 2nd *dial.*, transmitted by Jz, has ذُو for the *masc.* and ذَاتُ for the *fem.*, in the *sing.*, *du.*, and *pl.*; the 3rd, also transmitted by him, has the

same as the 2nd, except that ذَوَاتُ is said for the *fem.* *pl.* in the three cases; and in the 4th, transmitted by IDn, it is variable, like ذُو i. q. صَاحِبُ, and *infl.* with the inflection of all its variations (16) (R): (f) ذَا [186] (M, R, IA, Sh). The conjuncts [except اللّٰذَانِ (171), اللّٰتَانِ, and اَيُّ (184) (Sh)] are *uninfl.* (R, Sh), upon quiescence, like الَّذِي, الَّتِي, مَنْ, and مَا; Fath, like الَّذِيْن; Kasr, like الْاَوْلَآءِ with prolongation, a *dial.* *var.* of الْاَوَّلَى i. q. الَّذِيْن, as

أَبَى اللّٰهَ لِلشِّمِّ الْاَوْلَآءِ كَانَهُمْ * سَيُوفُ اَجَادِ الْقِيْنِ يَوْمًا صَقَالَهَا

[by Kuthayyir, God has refused to the highminded, who are as though they were swords whose furbishing the smith has done excellently one day (FA)]; and Damm, like ذَاتُ i. q. الَّتِي in the *dial.* of some of Tayyi, as Fr relates that he heard a beggar say in the congregational mosque بِالْفَضْلِ ذُو فَضْلِكُمُ اللّٰهُ بِهِ وَالْكَرَامَةُ ذَاتُ اَكْرَمِكُمُ اللّٰهُ بِهِ mosque By the excellence that God has made you to excel with, and the honor that God has honored you with, بِهِ with Fath of the ب being *orig.* بِهَا (Sh): either because some of them are constituted like *ps.*, *vid.* مَا, مَنْ, and the ل, while the remainder are made to accord with

them for the sake of uniformity ; or because they need a *conj.* and *rel.* [177] in their completeness as a part [of the *prop.*], as the *p.* needs something else in its quality of part [497]. The inflection ought to rest upon the conjunct [177], because it is the [word] intended by the speech, the *conj.* being put only to explain it ; and the proof is the appearance of the inflection in the conjunct ^{٢٤} اى , and similarly in اللّٰذِى and اللّٰتِ according to those who say that they are *infl.* [171]. And some say that the *conj.* is *infl.* with the inflection of the conjunct, because they believe it to be the *ep.* of the conjunct, by reason of its explaining the latter, like the *props.* occurring as *eps.* of *indets.* [1, 144]: but this of no account, because the conjuncts are *dets.* [262] by common consent, and *props.* do not occur as *eps.* of *dets.* ; and the majority hold that the *conj.* has no place in inflection [1], since it is not replaceable by the single term, like [the *prop.* that occurs in the place of] the *ep.*, *enunc.*, *d. s.*, and *post.* [v.] (R). It has reached me that one grammarian used to instruct his pupils to say that the conjunct and its *conj.* were in such and such a position, arguing that they were like one word ; but the truth is what I have premised, [vid. that the *conj.* has no place, and the conjunct has a place. but that their aggregate is not said to have, or not to have a place (DM),] as is proved by the appearance of the inflection in the conjunct itself, as in XLI. 29. [above], the reading ^{٢٥} ايشم ^{٢٦} ايشم XIX. 70. [184] and version ^{٢٧} ايشم

عَلَىٰ إِيَّهِمُ الْغَنَاءُ [184], the saying of the Tā'ī [poet (DM),
Manzūr Ibn Suhaim (T, DM) alFak'asī (DM),]

فَمَا كِرَامُ مُوسِرُونَ أَتَيْتَهُمْ * فَحَسْبِي مِمَّنْ ذِي عِنْدِهِمْ مَا كَفَانِيَا
[And, if wealthy nobles (be repaired to, if) I come to them,
my sufficiency of what is with them is what suffices
me (T)], نَحْنُ الَّذِينَ الْغَنَاءُ [above], and the saying of the
Hudbailī

هُمْ الَّذِينَ فَكَّرُوا الْغَلَ عَنِّي * بِمَرِّ الشَّاهِجَانِ وَهُمْ جَنَاحِي
(ML) They are those who loosed the yoke from off me in
Marv AshShāhijān; and they are my strength (Jsh).
The conjuncts are vague [262], because they are appli-
cable to every thing, animate, inanimate, etc.; as هَذَا،
هَؤُلَاءِ، and the like *dems.* [175] are applicable to every
thing (IY).

§. 177. The conjunct is what does not become com-
plete as a part [of the *prop.* (R), i. e. *inch.*, *enunc.*, *ag.*
(R, Jm), *obj.*, etc. (Jm),] except by means of a *conj.*
and *rel.* [176]. Its *conj.* [except the *conj.* of أَلْ (R)]
is an enunciatory *prop.*; [but the place of the *prop.* is
sometimes supplied by an *adv.* or *prep.* meant to be
understood as accompanied by a *v.* and *ag.*, the latter of
which is the *rel.* or the belonging of the *rel.* (R), as
عَلَى السَّطْحِ غَلَامَةٌ or رَأَيْتُ الَّذِي عَلَى السَّطْحِ
that, or whose manservant, was on the flat roof (MAR)]:

and the *rel.* is a *pron.* [in the *conj.* (R)] belonging to the conjunct (IH); but the place of the *rel.* is sometimes, though rarely, supplied by the explicit *n.* (R). The *conj.* is one of four things, (1) the *v.* and *ag.*, as جَاؤَنِي الَّذِي قَامَ *He that stood came to me*: (2) the *inch.* and *enunc.*, in which case you may put the *rel.* with (a) the *inch.* alone, as جَاؤَنِي الَّذِي أَبُوهُ قَائِمٌ *He whose father is standing came to me*; (b) the *enunc.* alone, as الَّذِي أَخُوهُ غَلَامٌ زَيْدٌ *He that thy brother is the manservant of is Zaid*; (c) both of them, as الَّذِي أَبُوهُ أَخُوهُ زَيْدٌ *He whose father is his brother is Zaid*: (3) the *prot.* and *apod.*, in which case you may put the *rel.* in (α) the 1st *prop.*, as جَاؤَنِي الَّذِي إِنْ تَأْتَهُ يَأْتِكَ عَمْرُو *He that is such that, if thou come to him, 'Amr will come to thee, came to me*; (b) the 2nd *prop.*, as جَاؤَنِي الَّذِي إِنْ تَكْرُمَ زَيْدًا يَشْكُرَكَ *He that, if thou honor Zaid, will thank thee, came to me*; (c) both of them, as جَاؤَنِي الَّذِي إِنْ تَزُرَّهُ يَحْسِنَ إِلَيْكَ *He that, if thou visit him, will do good to thee, came to me*, the 1st *rel.* being the *acc.* 8 in تَزُرُّهُ, and the 2nd the *nom. pron.* in يَحْسِنُ: (4) the *adv.* or *prep.* and *gen.*, as جَاؤَنِي الَّذِي عِنْدَكَ زَيْدٌ *He that is with thee is Zaid* and جَاؤَنِي الَّذِي فِي الدَّارِ خَالِدٌ *He that is in the house*

is *Khālid*, in which case the *adv.* [or *prep.* and *gen.*] depends upon a suppressed *v.*, as ^احَلَّ , ^ااَسْتَقَرَّ , and the like, not upon an *act. part.*, because the *conj.* is not a single term, but only a *prop.* [67,498] (IY). The *conj.* must be an enunciatory *prop.*, because the purport of the *conj.* must be a predicament whose occurrence is known to the person addressed before the state of address [178], whereas the purport of the originative and requisitive *props.* is not known except after the expression of their formulas; while the saying of the poet

وَأَنِّي أَرَاكِ نَظْرَةً قَبْلَ الَّتِي * لَعَلِّي وَأَن شَطَطَتْ نَوَاهُ أَزُورُهَا

[And verily I am hoping for one look at her that, (I say,) perhaps I, even if her destination be far, shall visit, where ^الَعَلِّي أَزُورُهَا is an originative *prop.* (Jsh),] is like

الَّتِي أَقُولُ لَعَلِّي أَزُورُهَا [144], i. e. ^اجَآؤُوا بِمَنْقِيٍّ الْخ : but the juratory *prop.* sometimes occurs as a *conj.*, as IV.

74. [149], i. e. ^الَعْنُ وَاللَّهِ لَيَبْطَأَنَّ ; and IKh allows the admirative to occur as a *conj.* without subaudition of saying, as ^اجَآؤَنِي الَّذِي مَا أَحْسَنُهُ , while IBdh and the rest of the moderns disallow it, which is the right view, because it is originative (R). The *prop.* that *ns.* are conjoined with needs a *cop.*, which is (1) mostly a *pron.*, (a) mentioned, as ^االَّذِينَ يُؤْمِنُونَ II. 2. Who believe, XXXVI. 35. [63], XLIII. 71. [498], [where Nāfi', Ibn

‘Āmir and Ḥafṣ read تَشْتَهِيه (B, DM) according to the o. f. (B), and the rest of the Seven تَشْتَهِي (DM),] and يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ XXIII. 34. 35. *He eateth of what ye eat of*; (b) supplied, as XIX. 70. [184], وَمَا عَمِلَتْ XXXVI. 35. [in the reading of the KK (K, B) except Ḥafṣ (B)], XLIII. 71., and XXIII. 35. [507], suppression from the *conj.* being of stronger authority than from the *ep.*, and from the *ep.* than from the *enunc.* [63, 138]: (2) sometimes an explicit *n.*, as

فَيَا رَبَّ لَيْلَى أَنْتَ فِي كُلِّ مَوْطِنٍ
وَأَنْتَ الَّذِي فِي رَحْمَةِ اللَّهِ أَطْمَعُ

[by the Majnūn of Lailā al-Āmiriyya, *Then, O Lord of Lailā, Thou art in every place; and Thou art He Whose mercy I long for* (Jsh)], which is rare, constructively, say they, فِي رَحْمَتِهِ, though they might construe it to be فِي رَحْمَتِكَ, like

وَأَنْتَ الَّذِي أَخْلَفْتَنِي مَا وَعَدْتَنِي

[*And thou art he that disappointed me of what thou promisedst me* (Jsh)]; and, according to this, the saying of Z that in VI. 1. [540] the coupling by ثُمَّ may be to the verbal *prop.* [خَلَقَ السَّمَوَاتِ (K)] is weak, because it involves the text's being an instance of this rare [con-

struction], the *n. f.* being ^{بِ}, since the coupled to the *conj.*, being a *conj.*, must have a *cop.* (ML). When the conjunct or its qualified is an *enunc.* to a 1st pers., the *rel.* may be of the 3rd pers., which is more frequent, because explicit *ns.* are all of the 3rd pers., as اَنَا الَّذِي ^{قَالَ كَذَا}; or of the 1st pers. by syllepsis, as says 'Alī

أَنَا الَّذِي سَمَّيْتُ أُمِّي حَيْدَرَ * ضَرْغَامَ أَجَامٍ وَلَيْثَ قَسُورَةَ

[I am he that my mother named Haidar (with the δ of silence for pause), a lion of thickets, and a mighty lion! (Jsh)]: and similarly when the conjunct or its qualified is an *enunc.* to a 2nd pers., as أَنْتَ الرَّجُلُ الَّذِي ^{قُلْتَ كَذَا}, which is more frequent, or قُلْتَ كَذَا by syllepsis.

All of this is when it does not denote *comparison*, with which only the 3rd pers. is allowable, as اَنَا حَاتِمُ الَّذِي ^{وَهَبَ الْمِئِينَ} I am (like) Hātim, who gave hundreds, i. e.

مِثْلُ حَاتِمٍ : and, if there be two *prons.*, you may, except in *comparison*, make one of them accord with the letter, and the other with the sense, as اَنَا الَّذِي قُلْتُ كَذَا وَضَرَبْتُ ^{وَزَيْدًا} (R). The *conj.* of اَلْ is an *act.* or *pass. part.* (IH). The *act. part.* in الضَّارِبُ is in the sense of the *v.*; and, with the [*pron.* (IY)] governed in the *nom.* by it, is [constructively (IY)]

a *prop.* occurring as *conj.* to the ل ; while the mention [27] relates from it to the ل , as it relates to الَّذِي (M).

The *o. f.* of الضَّارِبُ and المَضْرُوبُ [176] is الضَّرْبُ and الضَّرْبُ ; but, disliking that the *n.* ل , which resembles the *p.* ل in letter, as is obvious, and in sense, as becoming with what it is prefixed to *det.*, like the *p.* with what it is prefixed to, should be prefixed to the semblance of the *v.*, they transform the *v.* into the semblance of the *n.*, the *act. v.* into the semblance of the *act. part.*, and the *pass. v.* into the semblance of the *pass. part.*, because the two meanings are approximate, since the meaning of زَيْدٌ ضَارِبٌ is زَيْدٌ ضَرَبَ or يَضْرِبُ , and that of زَيْدٌ مَضْرُوبٌ is زَيْدٌ ضَرِبَ or يَضْرِبُ : and it is because this *conj.* is a *v.* in the semblance of a *n.* that it governs when in the sense of the past [345]; whereas, if it were really an *act.* or *pass. part.*, it would not govern when in the sense of the past, like the synarthrous. The inflection ought to be upon the conjunct [176]; but, since the *n.* ل is in the semblance of the *p.* ل , its inflection is transferred to its *conj.*, as in the case of أَلَا when it becomes *i. q.* غَيْرُ

[90], as مَرَرْتُ بِالضَّارِبِ , دَايْتُ الضَّارِبَ , جَاءَنِي الضَّارِبُ [90], and (R). أَل is sometimes [anomalously (IA)] conjoined [in poetry (R)] with (1) the nominal *prop.* (R, IA, ML), as

مِنَ الْقَوْمِ الرُّسُولُ اللَّهُ مِنْهُمْ * لَهُمْ دَانَتْ رِقَابُ بَنِي مُعَدٍّ

[I am of the people that the Apostle of God is of, that the necks of the children of Ma'add have submitted themselves to! (J)]: (2) the *adv.*, [i. e., says Shm, the *att. adv.*, in which the meaning of its *op.* resides, so that it becomes in the predicament of the *prop.* (DM),] as

مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْمَعَّةِ * فَهُوَ حَرٌّ بِعَيْشَةٍ ذَاتِ سَعَةٍ

(IA, ML) *Whoso ceases not to be thankful to God for what is with him is worthy of a life endowed with plenty* (J): (3) the [verbal *prop.* whose *v.* is an (ML)] *aor.* (R, IA, ML), as

يَقُولُ الْخَنَىٰ وَابْغَضَ الْعَجَمَ نَاصِقًا

إِلَىٰ رَبَّنَا صَوْتِ الْحِمَارِ الِیَجْدَعِ

(R, ML), by Dhu -lKhirak atTuhawī (FA, Jsh), *He speaks foul language, when the most hateful of the voices of the dumb brutes, when emitting sound, unto our Lord is the voice of the ass that is tied up* (DM, Jsh), whence

مَا أَنْتَ بِالْحَكَمِ التَّرَضَىٰ حُكُومَتَهُ

وَلَا لِأَصِيلٍ وَلَا ذِي الرَّأْيِ وَالْجَدَلِ

[(2), by AlFarazdaq, *Thou art not the judge whose judgment is approved, nor the man of pure lineage, nor the possessor of intelligence and power of controversy, where the J of the conjunct اَلْ may be incorporated into the ت or not, contrary to the J of the p. اَلْ (749) (J)];*

and this, according to the majority of the BB, is peculiar to poetry, while IM elsewhere asserts that it is allowable in a case of choice (IA). That [prefixion (DM)] is a proof that ^أأل is not a *p.* of determination, [because the determinative is prefixed only to single terms (DM)]; but the whole is peculiar to poetry, contrary to the opinion of Akh and IM on the last (ML). And the KK hold that the *prim.* substantive made *det.* by the ^أأ may be a conjunct; and say on ^أأَنْتَ الْبَيْتُ الْخ ^أأَعْمَرِي [below] that it is constructively ^أأَنْتَ أَتَنِي أَكْرَمُ الْخ ^أأ assuredly *thou art the House that I honor etc*, but that it is not vague like the rest of the conjunct *ns.* [176]. The conjunct and *conj.* are like two parts of one *n.*; and, priority being due to the conjunct, because the *conj.* is explanatory of it, posteriority is necessary for the *conj.*: so that neither the *conj.* nor any part of it precedes the conjunct; nor does the *conj.* or what depends upon it govern what precedes the conjunct, because that *reg.* would then be part of the *conj.*; nor does the *conj.* depend upon what precedes the conjunct, through being headed by ^أأَنْتَ, ^أأَنْتَ, the sign of the *correl.* of the oath [600], or anything else that would have any dependence upon what precedes the conjunct, because the *conj.* is part of the conjunct, but not of anything else; nor is the conjunct separated from the *conj.*, nor part of the *conj.* from part, by an *appos.* of the conjunct, like the *corrob., ep.* [147], *subst., synd*

expl., and coupled, or by an *enunc.* of, or *exc.* from, the conjunct, since these things come only after the completion of the word. But in poetry a conjunct occurs coupled to another before the *conj.*; while what follows them is a *conj.* either to both of them together or to the last, the *conj.* of the first being in the latter case suppressed, indicated by the one expressed, as will be shown below in the suppressibility of the *conj.* upon the existence of indication: and sometimes the conjunct is separated from the *conj.* by the *reg.* of the *conj.*, as ^{الَّذِي} ^{أَيَّاهُ} ^{ضُرِبْتُ}, because the separation is not by an [expression] extraneous to both of them; whereas such [a separation] is not allowable when the conjunct is a *p.* [75], so that ^{أَعْجَبَنِي} ^{أَنْ} ^{زَيْدًا} ^{ضُرِبْتُ} is not said, because the conjunct *ps.* [497], being infinitival *ps.* [571], which with the *prop.* after them are renderable by the *inf. n.*, require to be near the implier of the *inf. n.*; and similarly in the case of the conjunct ^{أَلْ}, since it is prefixed only to a *v.* in the semblance of an *act.* or *pass.* participial *n.*, so that it and what it is prefixed to are like the *p.* ^{أَلْ} and what it is prefixed to, which are not separated: and part of the *conj.* may be separated from part by something coupled to the *prop.* that is a *conj.*, as you say in the *cat.* of contest [22], when making the 1st govern, ^{الَّذِي} ^{ضُرِبْتُ} ^{وَضُرِبُونِي} ^{غُلَامَانَهُ} ^{زَيْدٌ} *He whose menservants I beat (and they beat me) was Zaid*, since the separation is not

by an [expression] extraneous to the *conj.*; and part of the *conj.* precedes part, as جَانِبِي الَّذِي مُنْطَلِقُ أَبُوهُ , [where the *enunc.* precedes the *inch.*,] and جَانِبِي الَّذِي , [where the *obj.* precedes the *ag.*,] since there is nothing to prevent it (R). Suppression of the conjunct *n.* [other than اَل (R)] is allowed by the KK (R, ML) and Akh (ML), contrary to the opinion of the BB: the former say that XXXVII. 164. [149] means اَلَا مَنْ لَّهُ الْخَ save (him) that hath etc; and like it is the saying of AlMutanabbi

بِئْسَ اللَّيَالِي سَهَرْتُ مِنْ طَرَبِي
شَوْقًا إِلَى مَنْ يَبِيتُ يَرْقُودَهَا

[Most evil are the nights that I have been sleepless in from my passion because of my longing for her that passes the nights sleeping through them (W), i. e. الَّتِي سَهَرْتُ (MAR)]; and the saying [of Abū Dhu'aib (Mb)]

لَعَمْرِي لَأَنْتَ الْبَيْتُ أَكْرَمُ أَهْلُهُ * وَاقْعُدْ فِي أَفْيَئَةِ الْأَصَائِلِ
[above] By my life, assuredly thou art the House that I honor the people of, and that I sit in the shades of in the evenings may be an instance of this (R): and IM follows them, but stipulates that it should be coupled to another conjunct; and among their proofs are اَمَّا بِالَّتِي

XXIX. 45. *We believe in that which hath been revealed to us and (that) which hath been revealed to you,*

أَمِنْ يَهْجُو رَسُولَ اللَّهِ مِنْكُمْ * وَيَمْدَحُهُ وَيَذَمُّهُ سَوَاءٌ

by Ḥassān [Ibn Thābit al-Anṣārī, *Are he of you that satirizes the Apostle of God and (he) that praises him and helps him equal? (Jsh)*], and

مَا الَّذِي دَابَّةٌ أَحْتِيَاظُ وَحَزْمٌ * وَهَوَاةٌ أَطَاعَ يَسْتَرْيَانِ

[*He whose habit is precaution and discretion and (he) that obeys his passion are not equal (Jsh)*], i. e. **وَالَّذِي** (ML): nor is there any reason, as respects analogy, for the disallowance of that by the BB, since some of the letters of the word are sometimes suppressed, even a **ف** or **ع**, as **شَيْءٌ** [699] and **سَةٌ** [orig. **سَتَةٌ** (MAR)], and the conjunct is not more adhesive than they (R). Suppression of the *conj.* [of the conjunct *n.* other than **أَل** (R), while the conjunct remains (DM)], is allowable, though rare (R, ML), when the *conj.* is known (R) through the indication of another *conj.*, as

وَعِنْدَ النَّبِيِّ وَاللَّاتِ عِدْنُكَ أَحْنَةُ
عَلَيْكَ فَلَا يَخْرُكُ كَيْدَ الْعَوَائِدِ

[*And in him (that visited thee when sick) and those women that visited thee when sick there is rancour against thee: then let not the cunning of the female visitors of the sick dupe thee (Jsh)*], i. e. ^{الَّذِي عَادَكَ} ; or of something else, [like the context (DM),] as

نَحْنُ الْأُولَى فَاجْمَعْ جُومَ * عَكَ ثَمَّ وَجْهَهُمُ الْيَدَا

[by 'Abid Ibn alAbras, *We are they (that have been renowned for valor): then muster thou thy hosts, and afterwards direct them towards us (Jsh)*], i. e. ^{الْأُولَى عَرَفُوا} (ML): and is invariably practised with ^{الَّتِي} [293] followed by ^{الَّتِي} coupled to it, when calamities are intended by them, in order that its suppression may import that the two calamities, the little and great, have arrived at such an inexplicable extreme of magnitude that they are left in their vagueness without any explanatory *conj.* (R): the poet says

بَعْدَ اللَّتِي وَاللَّتِي وَالَّتِي * إِذَا عَلَتْهَا أَنْفُسُ تَرَدَّتْ

where with each ^{الَّتِي}, as some say, the counterpart of the *cond. prop.* mentioned, but, as others say, ^{وَقَدْ}, because the *dim.* necessarily involves that, or, as others say, ^{عَظُمَتْ}, because the *dim.* is one of magnification, as in ^{دَوْبِهَا} [117], is to be supplied, *After that calamity (which, when souls overcome it, is overthrown,*

or which has become little or great, and that calamity (which, when souls overcome it, is overthrown, or which has become little or great), and that calamity, which, when souls overcome it, is overthrown (ML). The *rel.* of **أَلْ** may not be suppressed, even if it be an *obj.*, because of the obscurity of **أَلْ**'s conjunctness, the *pron.* being one of the indications of its conjunctness; nor may one of two *rels.* when combined in the *conj.*, as **الَّذِي ضَرَبَتْهُ فِي دَارِهِ زَيْدٌ**, since the remaining one would enable that suppressed one to be dispensed with, so that no indication of it would exist (R). The *pron.* [relating to the conjunct (IA)] may be suppressed, (1) if it be a *nom.*, only when it is an *inch.* and its *enunc.* is [a single term (IA),] not a *prop.* or [*att.* (IA)] *adv.* or *prep.* and *gen.*; because, if the *enunc.* were one of them, the fact that some thing had been suppressed would not be known, [since the *prop.* and *adv.* with the *rel.* in them are suitable for being a *conj.* (R)]: the [prescribed (R)] *inch.* may be suppressed, (a) [as the BB say (R),] in the *conj.* of (a) **أَيُّ**, [without any other condition, as XIX. 70. and **فَسَلَّمَ النَّحْ** (184), because lengthiness is realized in the conjunct itself by means of the prefixion (R),] even if the *conj.* be not long; (b) something else, only when the *conj.* is long, [as **وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ** XLIII. 84. And He is the One (that) is God in heaven and God in earth (498), the *conj.* being long

through the coupling to it (R)]: (b) as the KK allow, regularly, [in the *conj.* of ^{أَيَّ} *أَيَّ* or anything else, with or (R)] without length [of the *conj.* (IA)], as in the [anomalous (R)] reading [of Yahyā Ibn Ya'mar (K)] ^{أَحْسَنُ} *أَحْسَنُ* VI. 155. *To complete that (which) was a most goodly religion*, [i. e. ^{أَحْسَنُ} *أَحْسَنُ* : but it is allowed that ^{مَا} *مَا* in ^{لَا سِيمَا زَيْدٌ} *لَا سِيمَا زَيْدٌ* is conjunct (89), and ^{زَيْدٌ} *زَيْدٌ* the *enunc.* of a suppressed *inch.*, i. e. ^{هُوَ الَّذِي} *هُوَ*, the *rel.*, vid. the *inch.* ^{هُوَ} *هُوَ*, being necessarily suppressed; so that this is a place where the head of the *conj.* is necessarily suppressed with something else than ^{أَيَّ} *أَيَّ*, when the *conj.* is not long; and it is regular, not anomalous (IA)]: (2) if it be an *acc.*, provided that it be not detached [after ^{أَلَّا} *أَلَّا*, as ^{جَاءَنِي الَّذِي مَا ضَرَبْتُ إِلَّا} *جَاءَنِي الَّذِي مَا ضَرَبْتُ إِلَّا*], while in other cases there is no disallowance, as ^{أَعْطَيْتُهُمَا أَيْلَةَ} *أَعْطَيْتُهُمَا أَيْلَةَ*, i. e. ^{أَعْطَيْتُهُمَا أَيْلَةَ} *أَعْطَيْتُهُمَا أَيْلَةَ*, and ^{زَيْدٌ} *زَيْدٌ* (below), i. e. ^{أَنْزَلْتُ} *أَنْزَلْتُ* (R)], and that it be governed by the [*att.* (IA)] [*for qual.* (IA)], because the *pron.* is then a complement (R), as ^{فَرَنْيَ} *فَرَنْيَ* LXXIV. 11. *Leave thou Me and him (that) I have created alone* and XXV. 43. (63), i. e. ^{بَعَثَهُ} *بَعَثَهُ* and ^{خَلَقْتَهُ} *خَلَقْتَهُ*, and similarly

مَا اللَّهُ مُؤَلِّكَ فَضْلًا فَاحْمَدْنَهُ بِهِ
فَمَا لَدَى غَيْرِهِ نَفْعٌ وَلَا ضَرَرٌ

{by Abu-lFath, *What God is vouchsafing thee is bounty: then do thou praise Him for it; for profit is not with any other than Him, nor injury* (J)}, i. e. *مُؤَلِّكَ*; and its suppression from the *v.* above mentioned is frequent, but from the *qual.* is rare (IA)]: (3) if it be a *gen.*, provided that it be governed by (a) prefixion [of an *ep.* constructively governing it in the *acc.* (R), (c. g.) of an *act. part.* in the sense of the present or future (IA), as *ضَارِبُ زَيْدٍ* (above), i. e. *ضَارِبُهُ* (R), whence XX. 75. *Then decree thou that (which) thou art about to decree*, i. e. *قَاضِيَةٌ* (IA)]: (b) a [specified (R)] *p.*, [because the *prep.*, being unavoidably suppressed after suppression of the *gen.*, since a *prep.* does not remain without a *gen.*, ought to be specified, to the end that it may not be confounded after the suppression with any other, as *انْسَجِدْ لِمَا تَأْمُرُنَا* XXV. 61. *What! shall we bow down to that (which) thou commandest us (to honour)*, i. e. *تَأْمُرُنَا بِهِ*, i. e. *بِأَكْرَامِهِ*, and *تُؤَمِّرُ مَا تَوْصِي* XV. 94. *Then preach thou openly that (which) thou art commanded (to make manifest)*, i. e. *تُؤَمِّرُ بِهِ*, i. e. *بِإِظْهَارِهِ*, and

فَقُلْتُ لَهَا لَا وَالَّذِي حَجَّ حَاتِمٌ * أَخُونِي عَهْدًا أَنِّي غَيْرُ خَوَانٍ

Then said I to her, I will not, by that (which) Hātim has performed the pilgrimage (to), be unfaithful to thee in a covenant: verily I am not faithless, i. e.

حَجَّ حَاتِمٌ إِلَيْهِ, the *prep.* being regularly specified (R)] when the conjunct [or its qualified (R, FA)] is governed in the *gen.* by a *p.* like it in [letter and (IA)] sense, and the two *ops.* [498] are alike [in crude-form (IA)], as مَرَرْتُ بِالَّذِي مَرَّ [or (IA) أَنْتَ مَارَ], i. e. بِه (R, IA); whence XXIII. 35. [507], i. e. مِنْهُ, and

وَقَدْ كُنْتُ تَخْفِي حُبَّ سَمْرَاءَ حَقْبَةً
فَبَحْتُ لَأَنَّ مِنْهَا بِالَّذِي أَنْتَ بَائِئِمٌ

[by 'Antara, And, by God, thou hast been hiding the love of Samrā a long time: then divulge thou now (orig.

الآن) of the love of her that (which) thou art about to divulge (J)], i. e. بِه (IA), and as مَرَرْتُ بِزَيْدٍ الَّذِي مَرَّ (R), whence

لَا تَرْكُنِي إِلَى الْأَمْرِ الَّذِي رَكَنْتُ
أَبْنَاءَ يَعْصَرَ حَيِّينَ اضْطَارَّهَا الْقَدَرُ

by Ka'b Ibn Zuhair, *Do not thou incline to the matter (that) the sons of Ya'sur inclined (to) when destiny con-*

strained them, i. e. ^{أَلَيْكَ} رَكَنْتَ (f'A); but sometimes the *gen.* governed by a *p.* is suppressed, though the *p.* is not specified, as ^{أَلَيْكَ} مَرَرْتُ ^{بِهِ} الَّذِي مَرَرْتُ زَيْدٌ, i. e. ^{بِهِ} مَرَرْتُ, which might be ^{مَعَهُ} مَرَرْتُ or ^{لَهُ} or the like: and in case (3, b) Ks holds the suppression of the *prep.* and *gen.* to be gradual, while S and Akh hold it to be simultaneous [1, 144] (R).

§ 178. ^{الَّذِي} is constituted a connective to the qualification of *det.* by *props.* [176]: but [the fact announced by] the *prop.* that it is conjoined with ought to be known to the person addressed [177], as in your saying ^{هَذَا} ^{الَّذِي} ^{قَدِمَ} ^{مِنِ} ^{الْحَضْرَةِ} This man, who has arrived from town to him whom that [fact] has reached, [because the object of the *conj. prop.* is to determine the mentioned by means of that state of it which is known by the person addressed, in order that it may afterwards be predicable of, the *conj.* being the contrary of the attribute, which ought to be unknown to the person addressed, because the object of the attribute is to communicate to the person addressed some state of him that he knows; and therefore you do not say ^{جَاءَ} ^{الَّذِي} ^{قَامَ} He that stood came except to him that knows his standing, but is ignorant of his coming, because ^{جَاءَ} is an attribute and ^{قَامَ} a *conj.*; nor ^{أَقْبَلَ} ^{الَّذِي} ^{أَبُوهُ} ^{مَنْطَلِقٌ} He whose father was departing approached except to

أَضَاءَتْ مَا حَوْلَهُ زَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يَبْصُرُونَ II. 16. *Their similitude is like the similitude of him that hath kindled a fire, and that, when it hath brightened what is round him, God taketh away (503) the light of, and that He leaveth in darkness, seeing not the rel. pron. is now sing. and now pl. (IY)].*

§ 179. The range of ^{الَّذِي} in the process of enunciation is wider than that of the ^ل syn. with it, since ^{الَّذِي} is prefixed in the case of the nominal and verbal props., but the ^ل only in the case of the verbal: thus, when you make an *enunc.* from ^{زَيْدٌ} in ^{قَامَ زَيْدٌ} and ^{زَيْدٌ} ^{الَّذِي} ^{هُوَ} ^{مَنْطَلِقٌ} ^{زَيْدٌ} and ^{الَّذِي} ^{قَامَ} ^{زَيْدٌ} ^{مَنْطَلِقٌ}, you say ^{الَّذِي} ^{قَامَ} ^{زَيْدٌ} and ^{الَّذِي} ^{هُوَ} ^{مَنْطَلِقٌ} ^{زَيْدٌ} and ^{الَّذِي} ^{قَامَ} ^{زَيْدٌ} ^{مَنْطَلِقٌ}, but not ^{الَّذِي} ^{هُوَ} ^{مَنْطَلِقٌ} ^{زَيْدٌ} (M), because ^{ال} is not prefixed to the *inch.* and *enunc.* [177] (IY). An *enunc.* is not made to ^{ال} except from a *n.* in the verbal *prop.* exclusively, because the *conj.* of ^{ال} is an *act.* or *pass. part.* [177], which with its *nom.* can be moulded from the verbal *prop.*, when the *v.* is *act.* or *pass.* respectively, since the sense of the *act.* or *pass. part.* is akin to the sense of ^{فَعَلَ} and ^{يَفْعَلُ} or ^{فُعِلَ} and ^{يُفْعَلُ}, as ^{زَيْدٌ} ^{ضَرَبَ}, i. e. ^{ضَرَبَ} or ^{يَضْرِبُ}, and ^{زَيْدٌ} ^{مَضْرُوبٌ}, i. e. ^{ضَرَبَ} or ^{يَضْرِبُ}; whereas an *act.* or *pass. part.* with its *nom.* is

not in the sense of the nominal *prop.*, so that one of them with the *nom.* should be moulded from it. In such as ^{أَضْرَبَ} ^{الزَّيْدَانِ} and ^{مَاضْرُوبَ} ^{الْبَكَرَانِ} [24] indeed they with their *noms.* are nominal [*props.*]; but here they are preceded by two *ps.* that prevent their occurrence as *conj.*s. of the **ل**, as will be shown immediately. The *v.* that the *conj.* of **أَل** is moulded from must be plastic, since the *act.* or *pass. part.* does not come from the aplastic, like ^{نَعِمَ}, ^{لَيْسَ}, ^{عَسَى}, ^{حَبَدَا}, ^{بُدْسَى}; and must not be preceded by a *p.* whose meaning is not imported from the *act.* or *pass. part.*, like the ^{سَى}, ^{سَرَفَ}, *neg. p.*, and *interrog. p.* (R). This process has been instituted by the GG for the [examination and (IA)] exercise of the student (R, IA) in the questions that he has learnt in some of the *cats.* of syntax (R). Enunciation from every *n.* in a [complete enunciatory (IY)] *prop.* is permissible, [because these *props.* occur as *conj.*s. (177) and *eps.* (144) (IY),] except when some preventive [mentioned below (IY)] prevents [it (IY)]. The method of enunciation is to put the conjunct [^{الَّذِي} or **أَل** (IY)] at the beginning of the *prop.* [in the position of an *incl.* (IY)], and relegate the *n.* [that you mean to make an *enunc.* from (IY)] to its end, [making it an *enunc.* to the conjunct, and (IY)] putting in its place a *pron.* relating to the conjunct: e. g., in making an *enunc.* (1) from ^{زَيْدٌ} and

and الَّذِي هُوَ مُنْطَلِقٌ زَيْدٌ you say زَيْدٌ مُنْطَلِقٌ in مُنْطَلِقٌ
 قَامَ غُلَامٌ خَالِدٌ in خَالِدٌ (2) ; الَّذِي زَيْدٌ هُوَ مُنْطَلِقٌ
 ; الْقَائِمُ غُلَامُهُ خَالِدٌ or الَّذِي قَامَ غُلَامُهُ خَالِدٌ [you say (IY)]

ضَرَبْتُ (IY) [and زَيْدًا (IY)] *n.* [and your *pro-* (IY)] (3) from your
 الضَّارِبُ زَيْدًا or الَّذِي ضَرَبَ زَيْدًا أَنَا [you say (IY)] , زَيْدًا
 (IY); (4) [and أَنَا زَيْدٌ or الَّذِي ضَرَبْتَهُ زَيْدٌ] أَنَا

يَطِيرُ الذَّبَابُ فِيغْضَبُ زَيْدٌ in زَيْدٌ and الذَّبَابُ [you
 say (IY)] [27, 538, 540] الَّذِي يَطِيرُ فِيغْضَبُ زَيْدٌ الذَّبَابُ
 or الَّذِي يَطِيرُ الطَّائِرُ فِيغْضَبُ زَيْدٌ الذَّبَابُ [418. A.], and
 يَطِيرُ فِيغْضَبُ [where يَطِيرُ coupled to فِيغْضَبُ زَيْدٌ
 الذَّبَابُ contains a mention relating to the *inch.* and con-

junct الَّذِي, while the ف binds the two *props.* together,
 and makes them like one *prop.*, because it produces in
 them the sense of *condition*, i. e. الَّذِي إِنْ طَارَ الذَّبَابُ
 يَغْضَبُ زَيْدٌ *He that, if the fly flies, becomes angry is*
Zaid, so that the relation of the *pron.* to the conjunct
 from one of them suffices (IY),] or الطَّائِرُ الذَّبَابُ فِيغْضَبُ
 زَيْدٌ (M), where الذَّبَابُ is governed in the *nom.* by [the
act. part. in] الطَّائِرُ, which does not contain a mention,
 because it governs an explicit *n.* in the *nom.*, while

يَغْضَبُ coupled to it contains a mention relating to the conjunct, and completes the *conj.* (IY). The conjunct must agree in number and gender with the *n.* made an *enunc.* to it ; so that, when told to make an *enunc.* from ضَرَبْتُ , ضَرَبْتُ الزَّيْدَيْنِ , and هُنْدًا in ضَرَبْتُ , ضَرَبْتُ الزَّيْدَيْنِ , and هُنْدًا , you say ضَرَبْتُهُمَا الَّذَانِ . الَّتِي ضَرَبْتُهَا هُنْدًا , الَّذِينَ ضَرَبْتُهُمُ الزَّيْدَانِ .

If the *qual.* occurring as *conj.* of اَلْ govern a *pron.* in the *nom.*, the *pron.*, if it relate to اَلْ , is latent; but, if it relate to something else, is detached : so that, when you say بَلَغْتُ مِنَ الزَّيْدَيْنِ اِلَى الْعَمْرَيْنِ رِسَالَةً , if you make an *enunc.* from the ت in بَلَغْتُ , you say الْمَبْلُغُ مِنَ الزَّيْدَيْنِ . He that conveyed a message from the two Zaid's to the 'Amrs was I, a *pron.* relating to اَلْ being in الْمَبْلُغُ ; but, if you make an *enunc.* from الزَّيْدَيْنِ ,

you say الْمَبْلُغُ اَنَا مِنْهُمَا اِلَى الْعَمْرَيْنِ رِسَالَةً الزَّيْدَانِ . The two that I conveyed a message from to the 'Amrs were the two Zaid's, اَنَا being governed in the *nom.* by الْمَبْلُغُ , but not relating to اَلْ , because what is meant by اَلْ here is a *du.*, vid. the *n.* that the *enunc.* is made from ; and, if you make an *enunc.* from الْعَمْرَيْنِ , you say الْمَبْلُغُ اَنَا الْعَمْرَيْنِ .

exist, as ^٩ضَرْبَتُهُ ^٩رَجُلٌ ^٩ظَرِيفٌ (IA). Enunciation is disallowed in the case of (1) the *pron.* of the case [167], because it is entitled to the 1st place in the sentence, [does not relate to an explicit *n.*, and is expounded only by the *prop.* after it; whereas, if you made it an *enunc.*, it would become posterior, would relate to the conjunct before it, and would not be expounded by a *prop.* (IY)]: (2) the *pron.* in ^٩مَنْطِقٌ ^٩مِنْ ^٩زَيْدٍ ^٩مَنْطِقٌ [26], the δ in ^٩ضَرْبَتُهُ ^٩زَيْدٍ [27], or [the δ in (IY)] ^٩مَنْدَةٌ [25, 27], because, if it [were replaced by a *pron.* that (IY)] related to the conjunct, the *inch.* [^٩زَيْدٍ or ^٩السَّمْنِ (IY)] would remain without a *rel.*: (3) the *inf. n.* or *d. s.* in such as ^٩ضَرْبِي ^٩زَيْدًا ^٩قَائِمًا [29], because, (a) if you said ^٩الَّذِي هُوَ ^٩زَيْدًا ^٩قَائِمًا ^٩ضَرْبِي, you would make the *pron.* [^٩هُوَ (IY)] govern [^٩زَيْدًا ^٩قَائِمًا] in the *acc.*, whereas the *inf. n.*, when expressed by a *pron.*, does not govern, so that ^٩مَرْزُورِي ^٩بِزَيْدٍ ^٩حَسَنِ ^٩وَهُوَ is not allowable, because the *inf. n.* governs only through the letters of the *v.* contained in it, and through its being renderable by ^٩أَن and the *v.*, while after the metonymy the letters of the *v.* quit it, and it is not renderable by ^٩أَن and the *v.* (IY)]; (b) if you said

الَّذِي ضَرَبِي زَيْدًا آيَةً قَائِمٌ, you would express the *d. s. b.* a *pron.*, whereas only what may be made *det.* [78] مَا be expressed by a *pron.* [262] (M).

§ 180. مَا is (1) a *det.*, (a) incomplete [44], which is the conjunct, as XVI. 98. [2]: (b) complete [520], (a) general, i. e. renderable by الشَّيْءُ, which is the one that is not preceded by a *n.* whereof it and its *op.* are an *ep.* in sense, as II. 273. [419], i. e. فَنِعْمَ الشَّيْءُ هِيَ most excellent will be the thing, they!, [where هِيَ (DM),] orig. اِبْدَأُوا هَا the display of them!, because the discourse is about the *display*, not about the *alms*, [is particularized by praise (DM)]; (b) particular, which is the one that is preceded by that [*n.* whereof it and its *op.* are an *ep.* in sense, the restriction *in sense* being added because the *ep.* in grammar is a suppressed word governing the *prop.* of مَا (DM)], and that is rendered from the letter of that *n.*, as غَسَلْتُهُ غَسْلًا نَعْمًا I washed him with a washing, whereof it is said, Most excellent is the washing!, i. e. نَعْمَ الْغَسْلُ, [this غَسْلًا being the *n.*, and نَعْمَ and مَا an *ep.* of it in sense, orig. غَسْلًا مَقْرُولًا فِيهِ نَعْمَ, because the originative *prop.* is not used as an *ep.*, as they say on جَاءُوا بِمَنْقِيٍّ آلَخ (144) (DM)]: most GG do not authorize the occurrence of مَا as a complete

det.; but some authorize it, among them IKh, who transmits it from S: (2) an *indet.*, (a) bare of the sense of the *p.*, (a) incomplete, which is the qualified, and is rendered by ^٩شئ, as ^٨مررت ^٨بما ^٨معجب ^٨لك ^٨I passed by a thing pleasing to thee [147], i. e. ^٨بشيء ^٨معجب ^٨لك,

لما نافع يسعى اللبيب فلا تكن * لشيء بعيد نفعه الدهر ساعيا
[For a profitable thing strives the sagacious: then be not thou striving for a thing whose profit is for ever distant (Jsh)], and

ربما تكره النفس من الامـر له * فرجة كحل العقال

[by Umayya Ibn Abi -sSalt, Many a thing (that) souls dislike of the matter has a relief like the unfastening of the rope that fastens together the foreshank and arms of the camel (AAz)], i. e. ^٨رب شيء ^٨تكرهه ^٨النفس, while

S says that ^٩هذا ما لدى عتيق L. 22. means This [unbeliever (DM)] is a thing in my power, made ready (for Hell by my misleading him): (b) complete, which occurs

in three cats., (a) wonder, as ^٨ما احسن ^٨زيدا ^٨How goodly is Zaid! [25, 479], i. e. ^٨شيء ^٨حسن ^٨زيدا ^٨Something has made Zaid goodly!, as all the BB decide, except Akh, who

allows it, and allows ^٨ما to be a conjunct *det.* or a qualified *indet.*; (β) the *cat.* of ^٨نعم and ^٨بئس, as in ^٨غسلته ^٨الخ

[above], i. e. ^٨نعم ^٨شيئا ^٨Most excellent is it as a thing, ^٨ما

being governed in the *acc.* as a *sp.* [of the vague *pron.* (DM)], according to many of the moderns, among them Z [471]; (γ) their saying, when they mean to exaggerate in predicating of any one the *frequent performance* of an act, like *writing*, ^{أَنَّ} ^{زَيْدًا} ^{مِمَّا} ^{أَنَّ} ^{يَكْتُبُ} , i. e. ^{أَنَّ} ^{يَكْتُبُ} , meaning *Verily Zaid is (created) of a matter, (namely) writing*, ^{مَا} being i. q. ^{شَيْءٍ} , and ^{أَنَّ} and its *conj.* in the position of a *gen.* as a *subst.* for it, and the sense being the same as in ^{خُلِقَ} ^{الْإِنْسَانُ} ^{مِنْ} ^{عَجَلٍ} XXI.

38. *Man was created of hastiness*, where *man*, because of the *frequency* of his *hastiness*, is declared to have been as it were *created* of it: (b) made to imply the sense of the *p.*, being (a) *interrog.*, the meaning of which is ^{أَيُّ} ^{شَيْءٍ} , as ^{يَبِينُ} ^{لَنَا} ^{مَا} ^{هِيَ} II. 63. *He will explain*

to us what she is, ^{يَبِينُ} ^{لَنَا} ^{مَا} ^{لُونَهَا} II. 64. *He will explain to us what her color is*, and ^{وَمَا} ^{تِلْكَ} ^{بِيَمِينِكَ} XX.

18. *And what is that* [186] *in thy right hand?* (ML): the *interrog.* ^{مَا} sometimes implies the meaning of (α) *contempt*, as

^{يَا} ^{زَبْرَقَانُ} ^{أَخَا} ^{بَنِي} ^{خَلَفٍ} * ^{مَا} ^{أَنْتَ} ^{وَيْبٌ} ^{أَبِيكَ} ^{وَالْفَخْرُ}

[by AlMukhabbal asSa'dī, O Zibriḳān, brother of the Banū Khalaf, what thing art thou (woe to thy father!) and glory? (AAz)]; (β) *magnification*, as ^{يَا} ^{سَيِّدَا} ^{الْخ}

[85] and LXIX. 1. 2. [27]; (γ) *disapproval*, as ^{فِيمَ} ^{أَنْتَ}

LXXIX. 43. *What [181] hast thou to do with the mention of the time of it?, i. e. Do not thou mention it according to one of the interpretations (R): (b) cond., (α) not temporal, as II. 193. [419], II. 100. [499], and, as allowed by some, XVI. 55. And whatever prosperity (is) with you etc. [32], orig. وَمَا يَكُنْ بِكُمْ , the v. of the condition being afterwards suppressed, as in*

إِنْ الْعَقْلُ فِي أَمْوَالِنَا لَا نَضِقُ بِهَا
نِرَاعًا وَإِنْ صَبْرًا فَتَصْبِرُ لِلصَّبْرِ

[by Hudba Ibn AlKhashram al'Udhri, *If the price of blood (be) among our goods, we shall not be too straitened to pay it (the دِيَّةُ), and, if (we be confined) with confinement, we shall be patient of the confinement (Jsh), i. e. إِنْ يَكُنِ الْعَقْلُ , like V. 96. (419) (DM), i. e. إِنْ يَكُنِ الْعَقْلُ and وَإِنْ صَبْرًا , [an exposition of صَبْرًا , because الصَّبْرُ means الْكَبِيرُ (DM)]; β) temporal, which is authorized by F, AB, ASh, IBr, and IM, and is obvious in IX. 7. Then, whenever they are upright towards you as touching the covenant, be ye upright towards them as touching the fulfilment, i. e. Be ye upright towards them during the period of their uprightness towards you, and is admissible in IV. 28. [Then*

whatever time ye enjoy them in, give ye them their doweries, بِه being i. q. ^{هـ}فِيه, and the ^{هـ}مِنْ in ^{هـ}مِنْه i. q. the ^{بـ} (DM)], except that this ^{ما} is an *inch.*, not adverbial, [contrary to the one preceding (DM),] and in وَمَا تَكُ يَا ابْنُ عَبْدِ اللَّهِ فِينَا * فَلَا ظَلَمًا نَخَافُ وَلَا أَثَمَارًا (ML), by AlFarazdaq, *And, whenever thou art, O son of 'Abd Allāh, among us, neither wrong shall we fear, nor want* (Dw). The ^{ما} that follows the *indet.* to import *vagueness* and *corroboration of indeterminateness* is said by some to be a *n.*; so that II. 24. [565] means مَثَلًا أَيْ مَثَلٌ *A parable, what a parable!*: and the import of this ^{ما} is (1) *contempt*, as هَلْ أُعْطِيتَ إِلَّا عَطِيَّةً مَا Hast thou given aught save some paltry gift?; (b) *magnification*, as لَأَمْرٍ مَا جَدَعَ قَصِيرٌ أَنْفَهُ To some purpose did Kaṣīr cut off his nose and لَأَمْرٍ مَا يَسُودُ الْخ [122]; (c) *modification*, as اضْرِبْهُ ضَرْبًا مَا Beat thou him with some beating, i. e. with one of its modes, whichever of them it be: and these meanings are all combined in *vagueness* and *corroboration of indeterminateness*, i. e. a gift that is not known from its paltriness and a purpose that is not known from its greatness and an unknown, unspecified beating (R). ^{ما} denotes (1) [mostly (R, IA)] the *irrational* (R, IA, Sh), as XVI. 98. [2] (Sh); (2) sometimes the *rational*, as لَنَا سُبْحَانَ مَا سَخَّرَكُنَّ لَنَا Extolled be the perfection of Him

Who hath subjected you unto us! and سُبْحَانَ مَا سَبَّحَ Extolled be the perfection of Him in praise of Whom [the hearer of (K on XIII. 14.)] the thunder exclaims "Extolled be God's perfection"! (R, IA), both transmitted by AZ (R), and فَانْكُحُوا مَا طَلَبَ لَكُمْ مِنْ فَانْكُحُوا مَا طَلَبَ لَكُمْ مِنْ IV. 3. Marry ye what women please you, two each, and three each, and four each (IA); (3) often also the qualities of the rational, as زَيْدٌ مَا هُوَ Zaid, what is he?, which is a question as to his quality, the reply being عَلِيمٌ Learned or something else [556]; (4) sometimes the unknown in quiddity and essence, as مَا هَذَا أَفَرَسٌ أَمْ بَقَرٌ أَمْ إِنْسَانٌ What is this, a horse, or an ox, or a man?: and the saying of Pharoah وَمَا رَبُّ الْعَالَمِينَ XXVI. 22. And what is the Lord of the worlds? may be a question as to the quality, for which reason Moses says رَبُّ السَّمَوَاتِ XXVI. 23. The Lord of the heavens; or as to the quiddity, but Moses answers by explaining the qualities, not the quiddity, as a warning to Pharoah that He is not known save by His qualities, His quiddity being unknown to man: and their sayings سُبْحَانَ اللَّهِ and سُبْحَانَ اللَّهِ [above] may be because God is unknown in quiddity (R).

§ 181. Its *l* is subject to conversion and elision. The conversion is in (1) the *interrog.*, as in the tradition

of Abū Dhu'aib "I arrived at AlMadīna, when its inhabitants were making an outcry through weeping, like the outcry of the pilgrims when they shout ^{لَبَّيْكَ} at entering the Sacred Territory : so I said ^{مَا} *What?*, [meaning ^{مَا الْخَبَرُ} or ^{أَمْرٌ} *What (is the news or the matter)?* (IY)] ; and it was said, The Apostle of God has perished," [and in ^{قَدْ وَرَدَتْ آلِغ} (175, 690), i. e. ^{فَمَا أَصْنَعُ} or ^{فَمَا قُدْرَتِي} *What (is my power)?* (IY)] : (2) the *cond.*, when the *red.* ^{مَا} is affixed to it, [so that they say ^{مَهْمَا} (IY),] as VII. 129. [419] (M). ^{مَهْمَا} is a *n.*, because the *pron.* relates to it in VII. 129: but Suh asserts that it occurs as a *p.* on the evidence of ^{وَمَهْمَا} *And, if any disposition be in a man, though etc* [499], where, says he, it is a *p.* i. q. ^{إِنْ} *If*; and he is followed by IYn, who cites ^{مَهْمَا تُصَبُّ آلِغ} [22]. Some say that ^{مَهْمَا} is an *adv.* of time, [i. q. ^{مَتِيْمَا} *Whenever* (K on VII. 129.),] and that the sense is ^{أَيَّ رَقَّتِ تُصَبُّ بَارِقًا} *in whatever time they find a cloud charged with lightning from a border of the horizon*, the sentence being transposed; or ^{فِي أَفْقٍ بَارِقًا} *in a border of the horizon a cloud etc*, ^{مِنْ} being *red.* and ^{أَفَقًا} used as an *adv.*: but it will be shown that ^{مَهْمَا} is not used as an *adv.* (ML)

It is, (1) according to Khl, *orig.* [the *cond.*] مَا ; while, [the *red.*] مَا being sometimes added to *cond.* words [565], as مَا مَتَى and مَا أَتَى , they add مَا to مَا , as they add مَا to مَتَى , so that it becomes مَا مَا ; and then, deeming this expression inelegant because of the repetition of the 2 words, they substitute a ڤ for the 1st ل , saying مَهْمَا , since the ل and ڤ are from one outlet [732]: (2) as others say, compounded of مَ i. q. أَكْفُفُ [187] and the *cond.* مَا , the sense, according to them, being *Abstain thou (from everything): whatever (thou dost I will do)*: (3) as others say, a simple *n.*, whose meaning is *generality*, because, say they, the *o.f.* is absence of composition. The 1st saying is confirmed by the *pron.*'s relating to مَهْمَا , as it relates to مَا , as in VII. 129.; and the 2nd by the saying of the poet

أَمَارِي مَهْمَنْ يَسْتَمِعُ فِي صَدِيقَةٍ
أَقَاوِيلَ هَذَا النَّاسِ مَارِي يَنْدَمُ

O Māwīya, whoso hearkens to the speeches of this people about his friend, Māwīya, will repent, since he compounds مَ with مَنْ , as you compound it with مَا (IY). It is simple, not compounded of مَ and the cond. مَا , [as though مَا كَفَّ were said (K), though the sense of مَ would not necessarily remain, because another meaning

might be produced by the composition (DM)] ; nor of the *cond.* مَا and *red.* مَا , the 8 being afterwards substituted for the 1st 1 to avoid the repetition. And it has three meanings, (1) *what is irrational, other than time, together with* the implied sense of *condition*, whence the text [VII. 129. (DM)], for which reason it is expounded by مِنْ آيَةٍ [499]: here it is either an *inch.* or an *acc.* by distraction ; and in the latter case a *trans.* is supplied for it, as in زَيْدًا مَرَّتْ بِهِ [62], posterior to it, because it takes the head [of the sentence], i. e. مَهْمَا تَحْضُرُنَا تَأْتِنَا بِهِ *Whatsoever sign (thou present to us), thou bring it unto us*: (2) *time and condition*, in which case it is an *adv.* to the *v.* of the *condition*: this is mentioned by IM, who asserts that the GG neglect it, and cites

وَأَنْتَ مَهْمَا تَعْطِ بَطْنَكَ سُوءًا
وَفَرَجَكَ نَالًا مِّنْهُيَ النَّيْمِ أَجْمَعًا

by Hātim [at-Tā'i, *And verily, whenever thou givest thy belly its craving, and thy penis, they will get the extreme of blame, all of it* (DM)], and other verses ; but there is no evidence in that, because it may denote the *inf. n.*, [in which case it is of the 1st kind, because the *inf. n.* belongs to *what is irrational, other than time* (DM),] in the sense of [however, i. e.] *with whatever giving, much or little* : and in this saying [that مَهْمَا denotes

time and condition (DM)] IM has been anticipated by others; but Z [in the K on VII. 129.] severely rebukes those who say it, and it is impossible in the text, even if it were correctly affirmable elsewhere, because مَهْمَا is expounded by مِنْ آيَةٍ : (3) *interrogation*: this is mentioned by many, IM being among them, who cite مَهْمَا لِي اللَّيْلَةِ الْآخِ [503]; but there is no evidence in the verse, because مَا may be a verbal n. i. q. أَكْفَ [in which case its conjunction in writing is for the sake of puzzling (DM),] and مَا alone an inceptive interrogation, *Hold! what etc?* (ML). The elision is in the *interrog.* when the *preps.* are prefixed to it (M). The I of the *interrog.* مَا is [necessarily (ML)] elided when it is governed in the *gen.* (R, ML) by a *prep.* or *pre. n.* [615]; though sometimes the I occurs expressed, as

عَلَى مَا قَامَ يَشْتَمُنِي لَتِيمٌ * كَخَنَزِيرٍ تَهْرَغُ فِي دُمَانٍ

[below] (R), by Ḥassān Ibn AlMundhir, *For what has a low fellow stood up reviling me, like a hog that has wallowed in ashes?* (Jsh): and the Fatha [is necessarily (DM)] retained as an indication of it, as

فَتَلَكْ وَلَاءُ السَّوءِ قَدْ طَالَ مَكْتَهُمْ
فَحَتَامٌ حَتَامٌ الْعَذَابُ الْمَطُولُ

[by AlKumait Ibn Zaid alAsadi, *Then those are the rulers of evil. Their abiding (amongst us) has become long: then until what (time), until what (time) shall the*

lengthened weariness (of them) be? (Jsh)]; though sometimes the Fatha follows it in elision, which is peculiar to poetry, as

يَا أَبَا الْأَسْوَدِ لِمَ خَلَفْتَنِي * لِهَمُومٍ طَارِقَاتٍ وَذِكْرٍ

[*O Abu-l-Aswad, wherefore hast thou left me behind thee to nightly-haunting griefs and memories?* (Jsh)].

The *l*, being elided to distinguish between interrogation and enunciation, is elided in such as LXXIX. 43. [180],

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ XXVII. 35. *And shall see with*

what the messengers will return, and لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

LXI. 2. *Wherefore say ye what ye do not?*; but expressed

in لِمَسَّكُمْ فِيمَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ XXIV. 14. *A great chastisement would have befallen you for that slander*

which ye plunged into, إِنَّا أَنْزَلْنَا إِلَيْكَ II. 3.

[*Who*] *believe in what hath been revealed unto thee, and*

مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيْ

What hindered thee from doing obeisance unto what I created with My two hands? : and, as the *l* is not elided

in enunciation, so is it not expressed in interrogation, the reading of [Abū 'Abd Allāh (Nw, IKhn, DM)] 'Ikrima

[Ibn 'Abd Allāh (IKhn) alHāshimī alMadaunī (Nw), the freedman of {'Abd Allāh (IKhn)} Ibn 'Abbās (Nw,

IKhn, DM)] and 'Īsā [Ibn 'Umar (K, DM) alAsadī, the

Kūfī Reader, known as AlHamdānī (DM),] عَمَّا يَتَسَاءَلُونَ

LXXVIII. 1. [below] being extraordinary, and the say-

ing of Ḥassān عَلَى مَا قَامَ النَّحْ [above] being a poetic license, as likewise is the saying

أَنَا قَتَلْنَا بِقَتْلَانَا سُرَاتَكُمْ * أَهْلَ الْمَوَارِءِ فَمَا يَكْثُرُ الْقَتْلُ

[*Verily we have slain for our slain your chiefs, (O) people of the standard: then for what (thing) does slaughter abound (among the common people)? (DM)*];

while the ordinary reading may not be attributed to that, because of its weakness, for which reason Ks refutes the saying of the commentators that مَا in يَا لَيْتَ قَوْمِي

XXXVI. 25. 26. O would that my people knew for what my Lord hath forgiven me! is *interrog.*, whereas it is infinitival [571], that my Lord hath etc!; and the wonder is that Z should allow it to be *interrog.* [in this text] notwithstanding his refutation

of the saying that in فَمَا أَغْرَيْتَنِي VII. 15. *Then forasmuch as Thou hast made me to err the sense is Then wherefore hast Thou made etc?* by the argument that expression of the ! [when the *prep.* is prefixed to the

interrog. مَا (K)] is rare, anomalous. When, however,

the *interrog.* مَا is compounded with لِمَا, its ! is not elided, as لِمَاذَا جِئْتَ [186], because

its ! then becomes medial (ML). كَلِمًا [117, 204, 571]

ought to be written conjoined when it is i. q. كُلُّ رَقِيَّتٍ,

as in ^{صَدَقَ} ^{أَطْفَأَهَا} ^{اللَّهُ} ^{الَّذِي} ^{كَلَّمَ} ^{أَوْقَدُوا} ^{نَارًا} ^{لِلْحَرْبِ} V. 69. Every time that they kindle a fire for war, God will quench it; but, if the ^{مَا} affixed to it occur in the place of ^{الَّذِي}, it is written disjoined, as ^{كُلُّ} ^{مَّا} ^{عِنْدَكَ} ^{حَسَنٌ} All of what thou hast is good, because it is constructively ^{الَّذِي}: ^{كُلُّ} ^{الَّذِي} and similarly, when ^{مَا} i. q. ^{الَّذِي} is attached to ^{إِنَّ}, ^{إِنَّ} ^{مَّا} ^{عِنْدَكَ}, ^{أَيَّ}, and ^{أَيْنَ}, they are written disjoined, as ^{أَيْنَ} ^{مَّا} ^{كَانَتْ} ^{تَعِدُنِي} Verily what thou hast is good, ^{أَيْنَ} ^{مَّا} ^{كَانَتْ} ^{تَعِدُنِي} Where is what thou didst promise me?, and ^{أَيَّ} ^{مَّا} ^{عِنْدَكَ} Which part [116] of what thou hast is more excellent?, because the sentence is constructively ^{إِنَّ} ^{أَيَّ} ^{مَّا} ^{عِنْدَكَ}; but, if ^{مَا} occur as a connective [563] or as restraining ^{إِنَّ} from government, it is written conjoined, as in IV. 169. [2, 516, 565], IV. 80. [419, 565], and XXVIII. 28. [184, 565], because the sentence is constructively ^{إِنَّ} ^{أَيَّ} ^{مَّا} ^{عِنْدَكَ}, ^{أَيْنَ} ^{مَّا} ^{كَانَتْ} ^{تَعِدُنِي}, and ^{أَيْنَ} ^{مَّا} ^{كَانَتْ} ^{تَعِدُنِي} while ^{أَيَّ} ^{مَّا} ^{عِنْدَكَ} is preferably written conjoined, because ^{مَا} after ^{حَيْثُ} does not occur in the place of the n.; and similarly ^{فَلَمَّا} and ^{طَالَمَا} [565], because ^{مَا} in them is a connective, as is proved by their resemblance to ^{رَبَّمَا} [505, 565] in that the v. does not

follow either of them except after their conjunction with مَ : but نَعَمًا and بِئْسَمَا [180. 471] are allowed to be written disjoined and conjoined, except that conjunction is preferable in نَعَمًا, because of the concurrence of two similar letters, contrary to مَ بِئْسَ : and, when مَ is affixed to فِي, then, if it be *interrog.*, its *l* is elided, and فِيمَ رَغِبْتَ *For what wishedst thou?* is written [conjoined]; whereas, if it be i. q. اَلَّذِي, you conjoin, but express its *l*, writing رَغِبْتَ فِيمَا رَغِبْتَ *I wished for what thou wishedst:* and you write عَمَا conjoined, as in XXIII. 42. [508, 565]; unless it be *interrog.*, as in عَمَّ لXXVIII. 1. *Of what question they among themselves?* [above], in which case it is written [conjoined, but] with elision of the *l* (D).

§ 182. مَنْ is (1) *cond.*, as IV. 122. [419] : (2) *interrog.*, as مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا XXXVI. 52. *Who hath roused us from our sleep?* and فَمَنْ رَبُّكُمْ يَا مُوسَى XX. 51. *Then who is your Lord, O Moses?* : (a) when مَنْ يَفْعَلُ هَذَا اَلْأَزِيدُ *Who does this save Zaid?* is said, it is the *interrog.* مَنْ imbued with the sense of *negation*, whence وَمَنْ يَغْفِرُ الذَّنُوبَ اِلَّا اللّٰهُ III. 129. *And who*

forgiveth sins save God? ; nor is the allowability of that [imbuing of the *interrog.* with *negation* (DM)] restricted to its being preceded by the و, contrary to the opinion of IM, [whose language in the Tashil, however, only imports that it is *often* preceded by the و (DM),] as is proved by ^{أَلَا} ^{بِإِذْنِهِ} ^{يُشْفَعُ} ^{عِنْدَهُ} ^{إِلَّا} ^{بِإِذْنِهِ} II. 256. *Who is he that shall intercede with Him save by His permission?*: (b) when ^{مَنْ} ^{ذَا} ^{لَقِيتَ} *Who is he (that) thou didst, or Whom didst thou, meet?* is said, ^{مَنْ} is an *inch.*, and ^{ذَا} an *enunc.*, a conjunct [186], the *rel.* being suppressed, [i.e. ^{لَقِيتَ} (DM)] ; or, according to the saying of the KK on the redundance of *ns.*, ^{ذَا} may be *red.*, and ^{مَنْ} an *obj.*; while many appear to say that ^{مَنْ} and ^{ذَا} may be compounded [into one *interrog. n.*, either (a) an *inch.*, the *prop.* ^{لَقِيتَ}, i.e. ^{لَقِيتَ}, being an *enunc.*, or (b) a *prepos. obj.* to ^{لَقِيتَ} (DM)], as in ^{مَا} ^{ذَا} ^{صَنَعْتَ} [186]: (3) conjunct, as ^{أَلَمْ} ^{تَرَ} ^{أَنَّ} ^{اللَّهَ} ^{يَسْجُدُ} ^{لَهُ} ^{مَنْ} ^{فِي} ^{السَّمَوَاتِ} ^{وَمَنْ} ^{فِي} ^{الْأَرْضِ} XXII. 18. *Hast thou not considered that they that are in the heavens and they that are in the earth bow down unto God?*: (4) a qualified *indet.*, for which reason it (a) has ^{رَبِّ} prefixed to it in ^{رَبِّ} ^{مَنْ} ^{انْضَجَّتْ} ^{غَيْظًا} ^{قَلْبُهُ} * ^{قَدْ} ^{تَمَنَّى} ^{لِي} ^{مَوْتًا} ^{لَمْ} ^{يُطْعَمْ}

[by Suwaid Ibn Abi Kāhil alYashkurī, *Many a person whose heart I made to boil with rage did wish for me death, not, i.e. without, being gratified!* (Jsh)]; (b) is qualified by the *indet.* in such as ^{مَرَرْتُ بِمَنْ مَعْجَبٍ لَكَ}
I passed by a person pleasing to thee [147], ^{فَكَفَى بِنَا الْخ}
[503], and

^{أَنِّي وَأَيَّاكَ إِذَا حَلَّتْ بِأَرْحَلِنَا}
^{كَمَنْ بَوَادِيَةٍ بَعْدَ الْمَحَلِّ مَمْطُورٍ}

by AlFarazdaq, [*Verily I and thou, when they (the she-camels) have stopped at our abodes, shall be like a person rained upon in his valley after drought* (DM)], i.e.

^{مَنْ} : ^{كُشْتُخْصُ مَمْطُورٍ} (a) in II. 7. [499] many decide that ^{مَنْ} is qualified, which is improbable from the rarity of this usage ; and others that it is conjunct : while Z says that,

if ^{أَلِ} in ^{النَّاسِ} be construed to denote *knowledge*, ^{مَنْ} is conjunct, *And of the men are they that say*, like ^{وَمِنْهُمْ}

^{صَلَّيْنِ يُؤْذَنُونَ النَّبِيَّ} IX. 61. *And of them are they that vex the Prophet*, and, if *genus*, ^{مَنْ} is qualified, [as though

And of men are men that say ^{وَمِنْ النَّاسِ نَاسٌ يَقُولُونَ} were said (K),] like ^{مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا} XXXIII.

23. *Of believers are men that have fulfilled* ; but this needs consideration. Two other kinds of ^{مَنْ} are added:—

(1) a complete *indet.*, according to F, who says it of [the 2nd ^{مَنْ} in]

وَنَعْمَ مَزْكَاءٌ مِّنْ ضَاكَّتْ مَذَاهِبُهُ * وَنَعْمَ مِّنْ هُوَ فِي سِرٍّ وَأَعْلَانٍ

[by AlFarazdak, *And most excellent is the refuge of him whose ways to a livelihood have become strait, and most excellent is he as a person, he in privacy and publicity! (Jsh)*], asserting that the *ag.* is latent, مِّنْ a *sp.*, and هُوَ particularized by praise [469]; while others say that مِّنْ is conjunct, an *ag.*, هُوَ an *inch.* whose *enunc.* is another هُوَ suppressed, upon the principle of رُشْعَرِي [30], [the *prop.* being the *conj.* of مِّنْ (DM),] and the *adv.* [498] dependent upon the suppressed [هُوَ], because it contains the sense of the *v.*, i.e. وَنَعْمَ مِّنْ هُوَ الثَّابِتُ and *most excellent is he that is (he, i. e. the steadfast) in etc.*!, in which case I say that a 3rd هُوَ he particularized by praise must be supplied: (2) a *corrob.* [563], vid. [in the positions (DM)] where Ks asserts that it occurs *red.*, like مَا, that being easy according to the rule of the KK that *ns.* are made *red.*, whence فَكْفَىٰ بِنَا آلَخ [above] *over others than us*, the version

يَا شَاةَ مِّنْ قَنْصٍ لِّمَنِ حَلَّتْ لَهُ * حُرْمَتٌ عَلَىٰ وَلِيِّتِهَا لَمْ تَحْرَمِ

[by 'Antara, *O (people, behold a) wild cow (a met. for woman) of the chase for him that she has become lawful unto, (and marvel at her beauty and her comeliness)! She*

has become unlawful unto me, and would that she had not become unlawful ! (EM)], and the saying

أَلِ الزَّبِيرِ سَنَامُ الْمَجْدِ قَدْ عَلِمَتْ
ذَاكَ الْقَبَائِلُ وَالْأَثَرُونَ مِنْ عَدَا

(ML) The family of AzZubair Ibn Al'Awwām are the summit of glory (the tribes of the Arabs have known that), and are the most multitudinous in number (Jsh).

مِنْ [mostly (IA)] denotes the rational (R, IA, Sh), as

أَفَمَنْ يَعْلَمُ إِنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

XIII. 19. What! then is he that knoweth that what hath been revealed to thee from thy Lord is the truth like him that is blind? (Sh) ; but sometimes the irra-

tional, as وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ XXIV. 44. And of them is what goeth upon four legs (R, IA), whence

أَسْرَبَ الْقَطَا هَلْ مِنْ يَعْبُرُ جَنَاحَهُ
لِعَلِّي إِلَى مَنْ قَدْ هَوَيْتُ أَصْلِحَ

(IA), by Al'Abbās Ibn AlAḥnaf, O flock of Kaṭā, is he that will lend (me) his wing (present among you)? Perhaps I shall fly (with it) to her that I have loved (J).

مِنْ [as also مَا (R)] is literally *sing. masc.*; but is applied to the [*sing. (M), du., and pl., [masc. (M)] and fem. :* and, [if the *du., pl., or fem.* be meant by them (R),] the letter is oftener observed (M, R) in what they are expressed by, vid. the *pron., dem., and the like (R)*, but

sometimes the sense, as ^{وَمَنْ يَقْنُتْ} ^{مِنْكَ لِلَّهِ} ^{وَرَسُولِهِ} XXXIII. 31. *And whosoever of you is obedient to God and His Apostle, and doeth good read* with masculinization of the 1st and femininization of the 2nd, X. 43. [581], and

تَعَشَّ فَإِنْ عَاهَدْتَنِي لَا تَخُونَنِي
نَكْنُ مِثْلُ مَنْ يَأْذُبُ يَصْطَلِحْبَانِ

by AlFarazdak (M), *Sup thou, for, if thou covenant with me that thou wilt not deal, or not dealing, treacherously with me, we shall be like the two, O wolf, that keep company together* (Jsh); and hence the saying of the Arabs, as Y tells us, ^{مَنْ كَانَتْ أُمُّكَ} ^{مَنْ} ^{كَانَتْ} ^{أُمُّكَ} *Who was thy mother?*

[171, 449, 474], while Khl asserts that some read ^{وَمَنْ} ^{تَقْنُتْ} (S). Observance of the letter is better than observance of the sense, because the letter is nearer to that expression made to accord with ^{مَنْ} or ^{مَا} than the sense, since it is a means to the sense; but, if the expression made to accord with ^{مَنْ} or ^{مَا} be preceded by what aids the sense, observance of the sense is preferred: and therefore the Readers do not differ in the masculinization of ^{مَنْ} ^{يَقْنُتْ} and ^{مَنْ} ^{يَاتِ} ^{مِنْكَ} XXXIII. 30. *Whosoever of you committeth*; contrary to ^{وَتَعْمَلُ}, because the latter comes after ^{مِنْكَ}, which is an aid to the sense, for

which reason نُؤْتِيهَا أَجْرَهَا We will give her her reward is
 then said : and, if ambiguity would be produced by
 observance of the letter, observance of the sense is neces-
 sary ; so that you do not say لَقِيْتُ مِنْ أَحِبَّةٍ when you
 mean a *woman*, unless some [explanatory] context be
 there. And, because observance of the letter is more
 frequent and better than observance of the sense, prece-
 dence of observance of the letter, when the two observ-
 ances are combined, is more frequent than the reverse :
 the text says وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ
 وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ
 LXV. 11. And whoso believeth
 in God, and doeth good, him will He make to enter
 gardens beneath the trees of which flow streams by con-
 cord with the letter, and afterwards خَالِدِينَ فِيهَا أَبَدًا
 about to abide therein for ever by concord with the sense;
 and, for the same reason, vid. that concord with the letter
 is better, it reverts after خَالِدِينَ أَلَيْسَ to concord with
 the letter, saying قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا God hath made
 goodly provision for him! (R). مَنْ, when attached to
 كُلِّ or مَعَ, is written disjoined ; and is written conjoined
 only in مَعْنَى and مَعْنَى, on account of the incorporation
 of the ن into the م, as in عَمَّا [181] and أَمَّا [589] (D).

§ 183. When you interrogate with مَنْ about a mentioned rational [185] *indet.*, and pause upon مَنْ [185], (1) you may imitate in مَنْ the inflection of that mentioned [*indet.*] and the signs of its *du.*, *pl.*, and *fem.* : thus you say مَنْو [497], مَنْا, and مَنْى when رَأَيْتُ جَاءَنِى رَجُلٌ, رَأَيْتُ جَاءَنِى رَجُلَانِ, and رَأَيْتُ جَاءَنِى رَجُلَيْنِ are said ; مَنْان and مَنْين when رَأَيْتُ جَاءَنِى رَجُلَيْنِ, رَأَيْتُ جَاءَنِى رَجُلَيْنِ, and رَأَيْتُ جَاءَنِى رَجُلَيْنِ are said ; مَنْون when جَاءَنِى مُسْلِمُونَ or رَجَالٌ or قَوْمٌ is said, and مَنْين in the *acc.* and *gen.* ; مَنْه when جَاءَتْنِى ضَارِبَةٌ or جَاءَتْنِى ضَارِبَتَانِ [268] is said, and likewise in the *acc.* and *gen.* ; مَنْتين when جَاءَتْنِى ضَارِبَتَانِ or ضَارِبَتَانِ is said, and مَنْتين in the *acc.* and *gen.* ; and مَنْات when جَاءَتْنِى مُسْلِمَاتٌ or ضَارِبَاتٌ is said, and likewise in the *acc.* and *gen.* : (a) they add in the *sing. masc.* the و, ا, and ي instead of the vowels, because, if they imitated the vowels of the *indet.* as they are, the word would be vocalized in pause, which is not allowable ; so that instead of the vowels they express quiescent consonants resembling them, and put before the consonants vowels akin to them : this is the opinion of Mb ; but Sf says that they express the vowels in مَنْ for imitation of the inflection, as in اِى [185], and

that, since the state is that of pause, and the final of the word paused upon is quiescent, they then implete the vowels, so that the consonants are engendered : and both the sayings are possible : (b) expression of the letters of prolongation indicative of the inflection not being possible in مَنَّةٌ, since the ّ of femininization in pause is only quiescent, they content themselves with imitating the sign of the *fem.*, and omit to imitate the inflection ; and they treat مَنَاتٌ like its *sing.* in omitting to imitate its inflection, although it would be possible by putting the letters of prolongation : (c) the quiescence of the [1st] ن in مَنَاتٌ and مَنَاتِيْن is a warning that the ت denotes femininization not of the word that it is affixed to, but of another word ; for which reason in what precedes it they do not keep to the mobility inseparable from what precedes the ّ of femininization : and the ن in the *sing.* is sometimes made quiescent, as مَنَتٌ ; though it is oftener mobilized, because they add the ّ to indicate that the question is about a *fem.*, and the fact that the ّ is preceded by Fath and converted into ّ in pause is more indicative of its denoting femininization, such as بِنْتٌ and اَخْتٌ and such as

مَا بَالُ عَيْنِي عَنْ كَرَاهَا قَدْ جَفَتْ
مَسْبَلَةٌ تَسْتَبِي لَمَّا عَرَفْتُ

دَارًا لَسَلَمَى بَعْدَ حَوْلٍ قَدْ عَفَتْ
بَلْ جَوْزٌ تَيْهَاءَ كَظْهَرِ الدَّجَفَتْ

[What is the state of mine eye? From its drowsiness it has started, shedding tears, pouring forth water, since it has recognized after a year a dwelling of Salmā's that has become effaced: nay, a middle of a desert like the back of the buckler (in its ascent and descent)!, or Nay, (many) a middle etc (does mine eye weep when it sees, because of its having been an abode of Salmā's in by-gone days and past nights)! (AAz)] being rare: but such as ^{مَنْتَانِ} sometimes occurs with the ^ن that is before the ^م mobilized: (2) you may add to ^{مِنْ} the letters of prolongation and softness, as we mentioned in the 1st method in the *sing. masc.*, imitating the inflection only, and not the signs of the *du., pl., and fem.*, even though you question about them, by treating ^{مِنْ} according to its general rule of being uniformly applicable to all [numbers and genders]: thus, when ^{جَاءَنِي رَجُلٌ} or ^{رَجُلَانِ} or ^{رِجَالٌ} or ^{أَمْرَأَةٌ} or ^{أَمْرَأَتَانِ} or ^{نِسْوَةٌ} is said, you say ^{مِنْو}; and analogously in the *acc. and gen.*: (3) you may put ^{مِنْ} alone in every state without imitation of the inflection or other signs, as in the state of continuity. Y allows imitation with ^{مِنْ} in continuity by analogy to ^{أَي} [185], saying ^{مِنْ يَأْتِي}: ^{مِنْ يَأْتِي} and ^{مِنْ يَأْتِي}: and attributes to it the

saying of the poet [AlFarazdaq, or, as some say (N),
Sumair Ibn AlHārith adDabbī (AAz, N),]

اترا نارى فقلت منون انتم * فقالوا الجن قلت عمرا ظلما

[*They came to my fire, and I said, Who are ye? And they said, The Jinn. I said, May your life be pleasant in darkness!* (AAz, N)]. And Y relates that ضرب من

من Who beat whom? has been heard in interrogation about the *beater* and *beaten*: but this, as S says, is improbable; and, as Y also says, is not accepted by every one, because the *v.* precedes the *interrog.* word: and, as for the inflection of the *interrog.*, it is said to be an imitation, as though the speaker had heard a man say ضرب رجل

رجلا; whereas the fact appears to be that it is not an imitation, but that in some *dials.* من may be *infl.* not by way of imitation, as you see in انتم منون, which is not imitated as Y asserts, since there is no *indet.* mentioned before it. The signs mentioned are not affixed to من except

at the end of the sentence, because they are in the state of pause; so that, when امرأة ورجلا or امرأة ورجلا

and امرأة ورجلا are said, you say من ومضة or من ومضان

and من ومضان, and so on. When the rational and irrational are combined, you put the question about the rational with من, and about the irrational with أى,

as ^{أَسْأَلُ} ^{أَنْ} ^{مَنْ} ^{وَأَيُّ} ^{رَجُلَيْنِ} *Whom and which two?* when ^{لَقِيتُ} ^{رَجُلًا} is said. *Dets.* after ^{أَنْ} ^{مَنْ} are (1) not proper names, in which case there are three methods:—(a) most commonly there is no imitation in them, nor in ^{أَنْ} ^{مَنْ} after their suppression; (b) Mb transmits from Y that they are mentioned after ^{أَنْ} ^{مَنْ} imitated, like proper names [below], so that, when a man says ^{أَخَا} ^{زَيْدٍ} ^{رَأَيْتُ}, you say ^{أَخَا} ^{زَيْدٍ} ^{مَنْ}, which S allows, though not as matter of choice, but like ^{دَعْنَا} ^{مَنْ} S allows, though not as matter of choice, but like ^{دَعْنَا} ^{مَنْ} [1, 185] and ^{لَيْسَ} ^{بِقُرْشِيَّ}; (c) they are suppressed, while the signs of imitation are expressed in ^{أَنْ} ^{مَنْ}, as in the case of *indets.*, because the *det.* mentioned is unknown to the hearer, like the *indet.*, as S relates that, when ^{أَنْ} ^{مَنْ} ^{زَهَبَتْ} ^{مَعَهُمْ} and ^{قَدْ} ^{رَأَيْتُهُ} are said, ^{مَعَ} ^{مَنْ} ^{مَنْ} and ^{مَنْ} are said: (2) proper names, in which case there are two methods:—(a) the people of AlHijāz imitate the proper name after ^{أَنْ} ^{مَنْ} upon certain conditions: (a) the [proper name] questioned about must not be qualified, corroborated, or followed by a *subst.* or *synd. expl.*, because the repetition of these *ants.* with their *apposs.* enables the imitation of their inflection to be dispensed with, since the person addressed knows that the person questioned about is the one mentioned, being guided to him by the repetition of the identical *apposs.* men-

tioned ; so that, when ^{زَيْدًا} ^{نَفْسَهُ} ^{رَأَيْتَ} ^{الظَّرِيفَ} or ^{زَيْدًا} ^{نَفْسَهُ} or ^{زَيْدٌ} ^{مِنْ} ^{زَيْدٍ} ^{الظَّرِيفِ} is said, you say ^{زَيْدٌ} ^{مِنْ} ^{زَيْدٍ} ^{أَبَا} ^{مُحَمَّدٍ} or ^{زَيْدٌ} ^{مِنْ} ^{زَيْدٍ} ^{أَبُو} ^{مُحَمَّدٍ} or ^{زَيْدٌ} ^{مِنْ} ^{زَيْدٍ} ^{نَفْسَهُ} with the *nom.* : though, if it be qualified by ^{أَبْنِ}, and its Tanwīn be dropped, imitation of it is not disallowed according to the people of ALHijāz, because this qualified with this *qual.* is treated like one *n.*, as is proved by the elision of the Tanwīn from the qualified [609] and by the qualified's being governed in the *acc.* in the *voc.* [50] ; so that, when ^{رَأَيْتَ} ^{زَيْدَ} ^{بْنِ} ^{عَمْرٍو} is said, you say ^{زَيْدٌ} ^{بْنِ} ^{عَمْرٍو} ^{مِنْ} ^{زَيْدٍ} ^{بْنِ} ^{عَمْرٍو} with the *acc.* ; whereas, if ^{رَأَيْتَ} ^{زَيْدًا} ^{أَبْنِ} ^{أَخِي} ^{عَمْرٍو} be said, you say ^{زَيْدٌ} ^{أَبْنِ} ^{أَخِي} ^{عَمْرٍو} ^{مِنْ} ^{زَيْدٍ} ^{أَبْنِ} ^{أَخِي} ^{عَمْرٍو} with the *nom.* : (b) the coupled without repetition of ^{مِنْ} is like the rest of the *appos.*, according to Y, as respects disallowance of imitation with it, whether both be proper names or one of them : but S transmits from some people (and approves of it) that imitation is allowable when the *ant.* is a proper name, whether the coupled be a proper name or not, as ^{زَيْدًا} ^{وَعَمْرًا} or ^{زَيْدًا} ^{وَأَخَا} ^{عَمْرٍو} when ^{لَقِيتَ} ^{زَيْدًا} ^{وَعَمْرًا} or ^{زَيْدًا} ^{وَأَخَا} ^{عَمْرٍو} is said, the question being put with the single [*ant.*] *n.*, which is then coupled to after the imitation ; whereas, if the *ant.* be not a proper name, as when ^{مَرَرْتُ} ^{بِأَخِيكَ} ^{وَزَيْدٍ} is said, imitation is not allowable in the question by com-

mon consent, but the *nom.* is necessary, because the *ant.* may not be imitated, and similarly therefore the *appos.* :

(c) if ^أمِنْ be repeated in the coupled, as ^أمِنْ ^أزَيْدًا ^أوَمِنْ ^أمِنْ, imitation is allowable in the proper name, but not in what is not a proper name, because, the 2nd being plainly disconnected from the 1st, each of the *ant.* and coupled has its own predicament, as though it were alone : (d) a *con.* must not be prefixed to ^أمِنْ, as in ^أقَعْنِ ^أوَمِنْ ^أزَيْدٍ or ^أزَيْدٍ, where imitation is not allowable by common consent, because of the cessation of ambiguity, since the coupling to the sentence of the person addressed notifies that the question is only about the person mentioned by him : (e) the cognomen may be imitated by common consent; but there is a dispute about the surname, which properly may be imitated, because it also is a proper name [4] ; and similarly the imitation of the *du.* and *pl.* of the proper name is disputed, the allowers looking to its *sing.*, and the disallowers to the cessation of the quality of proper name on account of the dualization and pluralization [171] : (f) when what follows ^أمِنْ is imitated, ^أمِنْ is in the position of a *nom.* by inchoation : and what follows it, if a *nom.*, is so by imitation, not as an *enunc.*, the sign of the *nom.* due to the quality of *enunc.* being supplied in it ; and, if an *acc.* or *gen.*, is in the position of a *nom.* as an *enunc.* ; so that each is an *infl.* [n.]

in the position of a *nom.*, whose inflection [as an *enunc.*] is impossible through the preoccupation of its place by a vowel imported for imitation [185]: (g) suppression of the proper name after مَنْ and expression of the sign of imitation in the latter sometimes occur: thus, خَلْفَ

دَارِ عَبْدِ اللَّهِ Behind the door of 'Abd Allah having been said, the hearer said دَارِ مَنْ The house of whom?:

(b) the Banū Tamīm treat the proper name in interrogation about it with مَنْ like other *ns.*, putting it in the *nom.* in every case by inchoation. When you question with مَنْ about a *rel. ep.* of a proper name, then, (1) if the *ep.* relate to what is rational, whether the related proper name be rational or not, as when لَقِيتُ زَيْدًا or رَكِبْتُ رَكْبَتَ [6] is said, you may say أَلَمَنِ , meaning, e. g., The Bakrī or the Kurashī?: (a) you put مَنْ in place of the *rel. ep.*; and prefix أَلْ to مَنْ, because it would be so in the *rel. ep.* questioned about, e. g. الْبَكْرِيَّ, since the *rel. ep.* of the proper name must contain أَلْ; and affix the ي of relation at the end of مَنْ, as it would be at the end of the *rel. ep.* questioned about; and most commonly prefix the *interrog.* Hamza to أَلْ saying أَلَمَنِ with prolongation, because it would be so in the *rel. ep.* questioned about, since

you say ^{قُرَشِي} ^{أَوْ} ^{هَاشِمِي} *The Kurashī or the Hāshimī?*,
and also because ^{مِنْ} 's implication of the sense of the
[interrog.] *p.* is weakened by the prefixion of the ^{لِ} of
determination, and affixion of the ^ي of relation, to it ;
while some do not put the Hamza, saying ^{أَلْمَنِ} abbrevi-
ated, because they content themselves with the *interrog.*
sense in ^{مِنْ} : (b) the inflection of the proper name
whose relationship is questioned about is imitated in
^{أَلْمَنِ}, whether the questioner continue or pause, just
like the imitation in ^{أَي} [185] ; so that, when ^{جاء زيد}
is said, you say ^{أَلْمَنِ} ^{يَا} ^{فَتَى} *The clansman of whom, O*
youth?, and similarly ^{أَلْمَنِ}, ^{أَلْمَنِ}, ^{أَلْمَنِ}, ^{أَلْمَنِ},
^{أَلْمَنِ}, ^{أَلْمَنِ}, ^{أَلْمَنِ}, ^{أَلْمَنِ}, ^{أَلْمَنِ}, and
^{أَلْمَنِ} : (c) the person questioned gives the answer
according to the inflection of ^{أَلْمَنِ} : so that, when you say
^{رايت زيدا}, the questioner says ^{أَلْمَنِ}, and you then say
^{أَلْمَنِ} as *ep.* of the ^{زيدا} mentioned at first in your sen-
tence ; though the *nom.* is allowable in all cases by sub-
audition of an *inch.*, i. e. ^{هو} ^{القرشي} (*He is the Kurashī*,
because it is separated from the qualified by the interven-
tion of the interrogation : (2) if the *ep.* relate to what is

irrational, like ^{ٱلْمَكِّي} *The Meccan* and ^{ٱلْبَصْرِي} *The Basrī*,
^{ٱلْمَنِي} is not allowable by common consent (R).

§ 184. ^{أَي} is (1) *cond.*, as XVII. 110. [116, 565]
 and ^{أَيَّمَا ٱلْأَجْلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ} XXVIII. 28.
Whichever [181, 565] *of the two terms I fulfil, no in-*
justice shall be done upon me, [which is also read ^{أَيَّمَا} {with
 quiescence of the ^ي (K)}, like ^{تَنظَرْتُ ٱلْأَخ} (below) (K,
 B)]: (2) *interrog.*, as ^{أَيُّكُمْ زَادَتْهُ هَذِهِ ٱِيمَانًا} IX. 125.
Which of you is such that this Chapter hath increased
him in belief? and ^{فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ} VII. 184.
Then in what story after it will they believe?; which is
 sometimes abbreviated, as

^{تَنظَرْتُ نَصْرًا وَٱلسَّمَكَينِ ٱِيَهُمَا}
^{عَلَىٰ مِنَ ٱلْغَيْثِ ٱَسْتَهْلَتْ مَوَاطِرَهُ}

[by AlFarazdaq, *I gazed at Naṣr and the two stars named*
Simāk that I might know which of them two was such
that his showers of rain poured plentifully upon me (N)]:

(3) *conjunct*, as ^{ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَىٰ}
^{ٱلرَّحْمَنِ عِتْيًا} XIX. 70. *Then We will surely drag forth*
from every sect him of them (that) is most hardened in re-
bellion against the Compassionate [176, 177], i. e. ^{ٱلَّذِي هُوَ}

أَشَدَّ, says S: (4) indicative of the sense of *perfection*, in which case it occurs as (a) an *ep.* of the *indet.*, as زَيْدٌ رَجُلٌ أَيْ رَجُلٌ *Zaid is a man, what a man!*, i. e. *perfect in the qualities of men*; (b) a *d. s.* to the *det.*, as مَرَرْتُ بِعَبْدِ اللَّهِ أَيْ رَجُلٍ *I passed by 'Abd Allāh, what a man!*; (5) a connective to the vocation of what contains أَلْ, as يَا أَيُّهَا الرَّجُلُ [48, 51, 552]. And Akh adds a [6th (DM)] kind, vid. a qualified *indet.*, as مَرَرْتُ بِأَيٍّ *I passed by a person pleasing to thee (DM)*, like بَعْنٌ مُعْجِبٌ لَكَ [182]; but this [kind (DM)] is unheard [147]. أَيْ is not decidedly [i. e. literally and constructively (DM)] aprothetic [116, 176] except in vocation [51] and imitation [185] (ML). أَيْ is *infl.*, alone among conjuncts, subject to the dispute on اللَّتَّائِي [176], اللَّتَّائِي, and the تَا'ئِي, and alone among *interrogs.* and *conds.*, because of its inseparability from prothesis, which makes the quality of *n.* preponderate: so that, when the *post. n.* is suppressed, then, if it be not supplied, أَيْ is not *infl.*, as in vocation; but, if it be supplied, أَيْ remains *infl.*, as in XVII. 110. [116]; except in كَائِي [226], where it is cut off from prothesis notwithstanding its inflection, because it is like the

uninfl. (R). The *interrog.* or *cond.* اَيُّ is *infl.* unrestrictedly, by common consent, as IX. 125. [above], XXVI. 228. [445], and اَيُّكُمْ يَبْصُرُونَ وَيَبْصُرُونَ LXVIII.

5. 6. Then thou shalt see, and they shall see, which of you is the demented, the ب being red. [503], orig. اَيُّكُمْ الْمُفْتَرُونَ, and the *prop.* being [in the place of] an *acc.* by تَبْصُرُ or يَبْصُرُونَ [1], because they contest it [22], but are suspended from government by the *interrog.*

[445] (Sh). The conjunct اَيُّ has four states:—(1) it is *pre.*, and the head of its *conj.* is mentioned, as يَعْجِبُنِي اَيُّهُمْ هُوَ قَائِمٌ ; (2) it is not *pre.*, and the head of its *conj.* is not mentioned, as اَيُّ يَعْجِبُنِي قَائِمٌ ; (3) it is not *pre.*, and the head of its *conj.* is mentioned, as اَيُّ يَعْجِبُنِي هُوَ قَائِمٌ ; (4) it is *pre.*, and the head of the *conj.* is suppressed, as اَيُّ يَعْجِبُنِي اَيُّهُمْ قَائِمٌ (IA). The conjunct اَيُّ is *infl.* [with the three vowels (IA) in all its states (Sh)] except when it is *pre.* and the head of its *conj.* is a suppressed *pron.*, [in which state it is *uninfl.* upon Damm, as XIX. 70. (IA, Sh), i. e. اَيُّهُمْ هُوَ اَشَدُّ (Sh), and

اِذَا مَا لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَيْهِمْ اَيُّهُمْ اَفْضَلُ

(IA), by Ghassān Ibn 'Ula, *Whenever thou meetest the Banū Mālik, salute him of them (that) is most excellent.*

proved upon it either in continuity or in pause, whereas, ^{أَ}مُن being *uninfl.*, they try to keep it away from inflection, and therefore express the signs only in a state where there is mostly no inflection or Tanwīn of declinability upon the word, vid. the state of pause, where the word is divested of the sign of the *nom.* and *gen.* and of the Tanwīn: (2) you may restrict yourself in continuity to inflecting ^{أَ}مُن in the *sing.*, saying ^{أَ}أَي, ^{أَ}أَيَا, and ^{أَ}أَي in the *sing.*, *du.*, and *pl.*, *masc.* and *fem.* The vowels affixed to ^{أَ}مُن in the state of imitation are explained as being its inflection, in which case it is an *inch.* whose *enunc.* is suppressed, an *obj.* whose *v.* is suppressed, or a *gen.* whose *prep.* is understood: but this is weak, because subaudition of the *prep.* is rare, extraordinary [515], while dualization and pluralization of ^{أَ}مُن without imitation are also of weak authority [176]; and it should rather be said, as in the case of ^{أَ}مُن [183], that these signs are imitative alliterations to the speaker's expression, and that the place of both [^{أَ}مُن and ^{أَ}أَي] is that of a *nom.* by inchoation, the full phrase being ^{أَ}مَنْ هُوَ *Who (is he)?* and ^{أَ}أَي رَجُلٌ هُوَ, i. e. ^{أَ}أَي رَجُلٌ هُوَ *What (man is he)?* When you question with ^{أَ}مُن about *dets.*, there is no dispute that what follows it is not imitated; so that, when ^{أَ}زَيْدٌ ^{أَ}رَأَيْتَ and ^{أَ}زَيْدٌ ^{أَ}مَرَرْتُ are said, you say

أَيُّ زَيْدٍ *Who is Zaid?* with the *nom.* only, because, the inflection appearing in أَيُّ, they dislike the 2nd to differ from it, contrary to مَنْ زَيْدًا and مَنْ زَيْدٍ [183]. Some of the Arabs, however, sometimes imitate the *n.*, whether a proper name or not, even without a question, as لَيْسَ بِقُرْشِيًّا دُعَانَا مِنْ تَمْرَتَيْنِ [1, 183]; and therefore, according to this *dial.*, imitation is allowable when you question with مَنْ or أَيُّ, even without a proper name, as transmitted [by Mb] from Y [183].

§ 186. The KK allow ذَا and the whole of the *dems.* to be conjunct, whether they be after the *interrog.* مَا [or مَنْ] or not, citing as evidence II. 79. [56], i. e. *ye are they that slay yourselves*, عَدَسَى آلَخِ [83], i. e. *and he (that) thou carriest is freed*, and XX. 18. [180], i. e. *what is that (which) is in thy right hand?*; but the BB allow that only in the case of ذَا after the *interrog.* مَا or مَنْ, when ذَا is not *red.*, as it is in II. 246. [411], i. e. *ما الَّذِي*, and in *ما ذَا الَّذِي صَنَعَ*, i. e. *ما الَّذِي* *What is that (which) he has done?*, ذَا being *red.* in both positions, since it is followed by a conjunct (R). ذَا is used as a conjunct upon two conditions, (1) that it be preceded by the *interrog.* مَا or مَنْ, [as *مَا ذَا أَنْزَلَ رَبُّكُمْ* XVI. 26.

What is that which your Lord hath revealed? مَنْ ذَا ^ألَقِيَتْ (182), and

وَقَصِيدَةٌ تَأْتِي الْمُلُوكَ غَرِيبَةً * قَدْ قُلْتُهَا لِيُقَالَ مَنْ ذَا قَالَهَا
(Sh) *And many an ode, that comes to kings, marvellous, have I composed, that it might be said, Who is he that composed it?* (Jsh)] : (2) that ذَا be not made otiose by being compounded with مَا [or مَنْ (IA)] into one [interrog. (IA)] n. (IA, Sh), as مَا ذَا صَنَعْتَ *What hast thou done?* [182], مَا ذَا being treated as equivalent to أَيَّ شَيْءٍ, so that it is a *prepos. obj.*; whereas, if you construe مَا to be an *inch.*, and ذَا an *enunc.*, ذَا is conjunct, *What is that which thou hast done?* because it is not made otiose (Sh). مَا ذَا occurs in [6 (DM)] several ways:—(1) مَا is *interrog.*, and ذَا a *dem.*, as in

مَا ذَا الْقَوْفُ عَلَى نَارٍ وَقَدْ خَمِدَتْ
يَا طَالَمَا أَوْقَدْتَ فِي الْحَرْبِ نِيرَانُ

[*What is this standing by a fire of war when it has sunk low? O long have fires been kindled in war!* (Jsh)] : (2) مَا is *interrog.*, and ذَا conjunct, as in

أَلَا تَسْأَلُنِي الْمَرْءُ مَا ذَا يُكَادِلُ
أَتَحِبُّ فَيَقْضَى أَمْ ضَلَالٌ وَبَاطِلٌ

by Labīd, [*Will not ye two ask man what is that (which) he is seeking? A vow, so that it may be fulfilled, or error and vanity?* i. e. ^{يُحَاوِلُهُ} (Jsh)]; and preferably in the reading [of Abū ‘Amr (B)] ^{وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ} ^{الْعَفْوُ} II. 216. 217. *And they will ask thee what is that (which) they shall expend. Say thou, (That which they shall expend is) the superfluous*, i. e. ^{الَّذِي يُنْفِقُونَهُ الْعَفْوُ}, since the general rule is that the nominal [*prop.* (DM)] should be answered by the nominal, and the verbal by the verbal: (3) مَاذَا is all of it a *comp. interrog.*, as in ^{لِمَاذَا جِئْتُ} [181] and

يَا خُزْرُ تَغْلِبَ مَاذَا بَالُ نِسْوَتِكُمْ
لَا يَسْتَفْقِنُ إِلَى الدَّيْرِ بِنِي تَحْنَانَا

[by Jarīr, *O small-eyed ones of Taghlib, what is the case of your women? They recover not from longing for the two Convents of the Christians* (Jsh)]; and preferably in the reading of others than Abū ‘Amr ^{قُلْ الْعَفْوُ} II. 217. *what they shall expend. Say thou, (They shall expend) the superfluous*, [because then the answer agrees with the question in being verbal (DM),] i. e. ^{يُنْفِقُونَ} : (4) مَاذَا is all of it a *n.* [indicative (DM)] of genus, i. q. ^{شَيْءٌ}, or a conjunct [*n.* (DM)], i. q. ^{الَّذِي}, according to different opinions upon the explanation of

دَعِيَ مَا ذَا عَلِمْتُ سَاتِقِيهِ * وَلَكِنْ بِالْمَغِيبِ نَبِّئِنِي

[by AlMuthakḳib al'Abdī, *Leave thou alone a thing (that), or that (which), I have known—I shall guard against it—but acquaint thou me with the hidden, i. e. عَلِمْتُ (Jsh)*], where the majority hold that مَا ذَا is all of it

the *obj.* of دَعِيَ, but afterwards differ, Sf and IKh saying that it is a conjunct, i. q. الَّذِي; and F that it is a [qualified

(DM)] *indet.*, i. q. شَيْء : (5) مَا is *red.*, and ذَا a *dem.*, as in

أَنُورَا النَّخ [565], *orig. سُرْع*, where F says that ذَا may be

ag. of سُرْع, and مَا *red.*; or that مَا ذَا may be all of it a *n.*, as in دَعِيَ النَّخ, [though here it is a *dem.*, and there a con-

conjunct (DM) or *indet.*]: (6) مَا is *interrog.*, and ذَا *red.*,

allowed by many, among them IM, in such as مَا ذَا صَنَعْتَ

What hast thou done? [above]; but upon this supposition

the ل ought to be necessarily elided in such as لَمْ ذَا جِئْتُ

[181], and the truth is that *ns.* are not made *red* (ML).

And [there is a 7th way, for] ذَا sometimes occurs *red.*

after the conjunct مَا, as دَعِيَ مَا ذَا النَّخ [above] *that (which) I have known* (R).

THE VERBAL NOUNS AND EJAOUATIONS.

§ 187. The verbal *n.* is that [*n.* (Jm)] which is in the sense of the *imp.* or *pret.* (IH). It is that [expression (IA)] which acts as a substitute for the *v.* (IM, Fk) in [sense and (IA)] government (IA, A), but which is not impressible by the *ops.* [159], nor superfluous (A, Fk). The 1st restriction excludes the *inf. n.* occurring as a substitute for expression of the *v.*, [as in ضَرْبًا زَيْدًا (41) (Sn),] the *act. part.*, [as in أَقَامَ الزَّيْدَانِ (24) (Sn),] and the like; and the 2nd excludes the *ps.* (A), like أَمَى and its sisters [516] (Sn). The verbal *n.* is [of 3 sorts (Sh),] (1) i. q. the *imp.*, most often, [like دَعَّ i. q. دَعَّ، as تَنَزَّاهُ (192) in the version with the *acc.*, الزَّهْمَةُ i. q. عَلَيْكَ، as V. 104. (44), خَذَتْ i. q. دُونَكُمْ، and رَوَيْدَةٌ or تَيْدَةٌ i. q. أَمَهْلَةٌ (Sh)]: (2) i. q. the *pret.*, [more often than the *aor.* (Sh),] like هَيَّاهُ i. q. بَعُدْ، [as

فَهَيَّاهُ هَيَّاهُ الْعَقِيقُ وَمَنْ بِهِ
وَهَيَّاهُ خَلُّ بِالْعَقِيقِ نَوَاصِلُهُ

(Sh), by Jarīr, *Then far, far off* (22) are *Al'Alak* (a place) and *he that is therein! And far off is a friend that in Al'Alak we shall be united with!* (Jsh),] and أَفْتَرَقَ i. q. شَتَّى، [as

شَتَانُ هَذَا وَالْعَنَاقِ وَالنَّوْمِ

وَالْمَشْرَبُ الْبَارِدُ فِي ظِلِّ الدَّوْمِ

(Sh), by AlA'shà, *Different are this and embracing and sleeping and the cool drinking-place in the shade of the*

fan-palm! (AAz): (3) i. q. the aor., like ^{أَوَّلَ} ^{أَوَّلَ} i. q. ^{أَتَوَجَّعُ} ^{أَتَوَجَّعُ}

(IA, Sh), ^{أَعَجَبَ} ^{أَعَجَبَ} i. q. ^{أَعَجَبَ} (IA), and ^{أَتَضَجَّرُ} ^{أَتَضَجَّرُ} i. q. ^{أَتَضَجَّرُ} ;

but some drop this division (Sh). The verbal *ns.* are

[all (IA)] *uninfl.* (R, IA, Sh) upon quiescence, like ^{أَمِينٌ} ^{أَمِينٌ}

and ^{أَمِينٌ} ; Fath, like ^{أَمِينٌ} ; Kasr, like ^{أَمِينٌ} ; or Damm,

like ^{أَمِينٌ} (Sh): (1) because of their resemblance [in

sense] to the *orig. uninfl.*, vid. the *pret.* and *imp. v.*

[159] ; and [accordingly] we do not say that ^{أَمِينٌ} is i. q.

^{أَمِينٌ} *Speak not* and ^{أَمِينٌ} i. q. ^{أَمِينٌ} *Do not*, since, if

so, they would be *infl.*, but that they are i. q. ^{أَمِينٌ} ^{أَمِينٌ}

Be silent and ^{أَمِينٌ} ^{أَمِينٌ} *Forbear* ; nor that ^{أَمِينٌ} is i. q. ^{أَمِينٌ} ^{أَمِينٌ}

I am disgusted and ^{أَمِينٌ} i. q. ^{أَمِينٌ} *I am pained*, since,

if so, they would be *infl.*, but that they are i. q. the

originative ^{أَمِينٌ} ^{أَمِينٌ} and ^{أَمِينٌ} : (2) as may be said,

because they are *ns.* denoting what is *orig. uninfl.*, vid.

the unrestricted *v.* [159], whether it remain in that *o. f.*,

like the *pret.* and *imp.*, or become excluded from it,

like the *aor.* [402, 404] ; and, according to this, the

excuse mentioned [for the rendering of ^{أَمِينٌ}, etc.] is

not needed (R): (3) as before said [159], because of their resemblance to the *p.* in acting as a substitute for the *v.* and not being impressible [by the *op.*] (IA). According to the correct opinion (Fk), the meaning of the term "verbal *ns.*" is that (IY) they are applied to indicate verbal *expressions* (IY, Fk), as *ns.* indicate their denominates; so that هَيْهَات is a *n.* indicating the expression بَعْدُ, and similarly the rest. The object of using them is abbreviation and abridgment and a sort of intensiveness; and, were it not for that, the *vs.* denoted by these *ns.* would be more fit for their position. The manner of the abridgment in them is that they occur uniform for all genders and numbers, as زَيْدٌ or هُنْدٌ or زَيْدَانِ or هُنْدَانِ or زَيْدُونَ or هُنْدَاتٌ; and, as for the intensiveness, صُة Hush! is more intensive in meaning than أَسْكُتْ Be silent, and similarly the rest. As for their indicating what *vs.* indicate, vid. *command*, *prohibition*, and the particular *time*, this meaning is imported only from what is indicated by them, not from themselves (IY): so that صُة [is a *n.* which (YS)] indicates [the expression (YS)] أَسْكُتْ (IY, YS), while the *command* is understood from the denominate, vid. أَسْكُتْ; and هَيْهَات is a *n.*, the denominate of which is another expression, vid. بَعْدُ, so that the *time* is known from the denominate, not from the *n.* (IY). But R says [below] that this is of no account: and the

verbal *n.* is variously said (1) to indicate the *inf. n.*, in which case a distinction between the verbal *n.* and *inf. n.* is needed, since the verbal *n.* is *uninfl.*, and the *inf. n.* *infl.*; (2) to indicate the *accident* and *time* that the *v.* indicates [402], except that the *v.* indicates *time* by the form, and the verbal *n.* by application; (3) to be really a *v.* (YS). What induces the GG to say that these words and their likes are not *vs.*, notwithstanding that they convey the sense of *vs.*, is a *lit.* matter, vid. that their forms are different from those of *vs.*, that they are not conjugable like *vs.*, that the *ل* [2] is prefixed to some of them [200] and the Tanwīn affixed to others [198], and that some of them are 'obviously *advs.* and others *preps.* and *gens.* [199]. As for their *o. fs.*, and what they are transferred from, (1) some of them are obviously transferred from *inf. ns.* and *advs.* [or *preps.* and *gens.*], as ^{فَدَاءٌ} لَكَ الْاَقْوَامُ [198], ^{بَلَدٌ} زَيْدًا [192], ^{رَوَيْدٌ} زَيْدًا [188], ^{اَمَامَكَ} زَيْدًا Take Zaid [but see § 199], orig. ^{زَيْدٌ} ^{اَمَامَكَ} ^{فَضْلَةً} فَقَدْ اَمَكَكَ Before thee is Zaid: then take him, for it has become in thy power [to do so], and ^{عَلَيْكَ} عَمْرًا [199], since these words are often used according to their original construction, as ^{بَلَدٌ} زَيْدٌ and ^{رَوَيْدٌ} زَيْدٌ with prothesis, ^{فَدَاءٌ} لَكَ with the *nom.* [as a *prepos. enunc.* (IY)] or *acc.* [as an *inf. n.* (IY)], and ^{اَمَامَكَ} زَيْدٌ with the *nom.*: (2) some of them seem to have been orig. *inf. ns.*,

though they are not actually used as *inf. ns.*, as ^{وَشَكَّانَ}, ^{قُوَّةَ} ^{هَيْهَاتَ} like ^{لِيَّانَ}, ^{سَرَعَانَ}, ^{بَطْلَانَ}, and ^{شَتَانَ}, like ^{فَجَارَ} ^{نَزَالَ} like ^{ضُرِبَ} ^{تَيَّدَ} (3) some of them are apparently *ejs.* transferred to [the *cat.* of] *inf. ns.*, and thence to [that of] verbal *ns.*, the *ejs.* transferred to the *cat.* of *inf. ns.* being of two kinds, (a) permanent *inf. ns.*, which do not become verbal *ns.*, as ^{دُعَدَا}, ^{لَعَا}, ^{وَاهَا}, ^{وَيْهَا}, ^{أَبَهَا}, ^{وَيْلَكَ}, ^{وَيْسَكَ}, ^{وَيْحَكَ}, and ^{وَيَ لِعَمْرٍو}; (b) transferred from the *cat.* of *inf. ns.* to that of verbal *ns.*, as ^{صَدَا}, ^{هَيْكَ}, ^{هَيْكَ}, ^{أَيَّةَ}, ^{حَى}, ^{هَلَا}, ^{هَيَا}, ^{دَعَا}, ^{هَآ}, ^{مَآ}, and ^{بُخَا}, ^{أَوْ}, ^{أَفَ}, ^{كَيْ}, ^{أَخَا} : whereas ^{هَيْتَ} : whereas ^{أَفَ} [198], or explained by the *p.*, as ^{أَفَ} ^{لَكَ} [200], are more properly said to remain *ejs.*, and not to become *inf. ns.* or verbal *ns.*, from the absence of indication of it; just as ^{قَرْمُكَ} *Advance*, or *Be on thy guard from thy front*, ^{بَعْدَكَ} *Be on thy guard from thy back*, ^{حَذَرَكَ} *Beware of 'Amr*, and ^{الزَّجَاكَ} *Make haste!* [560], are more properly said to retain the quality of *inf. n.*, since there is no indication of their transfer to the *cat.* of verbal *ns.* Thus the verbal *ns.* are proved to be all transferred from original *inf. ns.*, from *inf. ns. orig. ej.*, from *adv.*, or from *preps.* and *gens.* As for

أَمِينُ, it is said to be Syriac, of foreign measure, like قَائِلُ *Cain* and هَابِيلُ *Abel*, meaning كَذَا, and then made a verbal *n. i. q.* لِيَكُنْ كَذَا So be it!, and *uninfl.* upon *Fath*; and to be sometimes lightened by elision of the ة, as أَمِينُ upon the measure of كَرِيم: but there is nothing to prevent its being said to be *orig.* abbreviated and afterwards prolonged; and in that case it is Arabic, *orig.* an *inf. n.*, like نَذِير and نَكِير, and afterwards made a verbal *n. (R)*. You say أَمِينُ, as says the poet

تَبَاعَدَ عَنِّي فَطَحَلْ وَأَبْنِ عَمَّةَ * أَمِينُ فَرَادَ اللَّهُ مَا بَيْنَنَا بَعْدًا

[*Fathal and the son of his paternal uncle have held aloof from me. So be it! Then God increase what is between us in distance! (N)*]; and, if you please, أَمِينُ, as says the poet [AlMajnūn (N)]

يَا رَبِّ لَا تُسَلِّبْنِي حُبَّهَا أَبَدًا * وَيَرْحَمْ اللَّهُ عَبْدًا قَالَ أَمِينًا

[*O my Lord, do not Thou ever deprive me of her love: and God have mercy upon a servant that has said "Amen!" (N)*]: but do not double the م for it is wrong (Th). By analogy the verbal *n.* that is *orig.* a *prep.* and *gen.*, as إِلَيْكَ and عَلَيْكَ, should not be called a verbal *n.*, because we call an expression like رَوَيْتُ and صَدَّقْتُ a *n.* from regard to its *o. f.*, whereas the *prep.* and *gen.* are

not a *n.* ; but they apply this name universally to every expression occasionally transferred to the meaning of the *v.*, so that كَذَبَ in such as كَذَبَ الْعَتِيقُ [below] may be called a verbal *n.* (R). The correct opinion is that the verbal *n.* has no place in inflection [159, 199] (Fk). Some assert that the verbal *ns.* are *nom.* in place, as *inchs.* having no *enunc.*, as in أَقَاتِمُ الزَّيْدَانِ [24] : but this is of no account, because قَاتِمٌ, though it resembles the *v.*, has the meaning of the *n.*, i. e. دُرُ قِيَامٍ, so that it may be an *inch.*, contrary to the verbal *n.*, in which the quality of *n.* has no meaning ; and no regard is paid to the letter, since تَسْمَعُ in تَسْمَعُ الْخُ, though literally a *v.*, is an *inch.*, because it has the meaning of the *n.* [2]. The verbal *n.* then is like the ك of ذَاكَ [172], and like the distinctive [166] according to those who say that it is a *p.* : each of these two had a place in inflection, because of their being *ns.* ; but, since they have been transferred to the meaning of the *p.*, they do not retain that [place], because the *p.* has no inflection : and similarly the verbal *n.* had *orig.* a place in inflection ; but, since it has been transferred to the meaning of the *v.*, and the *v.* has *orig.* no place in inflection, it also does not retain a place in inflection. Nor is what some mention, vid. that the verbal *ns.* are *acc.* in position as *inf. ns.*, of any account, since, if they were so, the *vs.* would be supplied before them [41], so that they

would not act as substitutes for the *v.*, and therefore would not be *uninfl.*: nor do we say that ^{أَمَامَكَ} i. q. ^{تَقْدِمُ} [199] is governed in the *acc.* by a supplied *v.* [498], but the sign of the *acc.* in it becomes like the Fath of the ^ف in ^{جَعْفَرُ}; nor that ^{أَلَيْكَ} and ^{عَلَيْكَ}, when verbal *ns.*, are *preps.* dependent upon a supplied [*v.*]; but the *pre.* and *post.* in the 1st, and the *prep.* and *gen.* in the 2nd, become like one word. Thus the *inf. n.* and *ej.* when verbal *ns.*, become like ^{الْفَضْلُ} and ^{بَيْتَةُ} [4] when proper names of a person; and the *pre.* and *post.* and the *prep.* and *gen.*, when verbal *ns.*, become like ^{عَبْدُ اللَّهِ} and ^{تَابِعًا شَرًّا} when proper names: so that they are transferred from their original meanings to the meaning of the *v.* in the same way as proper names are transferred. And what some say [above], vid. that ^{صَة} e. g. is a *n.* denoting the *expression* ^{أَسْكَنْتَ}, which is indicative of the meaning of the *v.*, so that ^{صَة} is a proper name for the *expression* of the *v.*, not for its *meaning*, is of no account, since the pure Arab sometimes says ^{صَة} notwithstanding that the *expression* ^{أَسْكَنْتَ} does not occur to his mind, and perhaps has never been heard by him at all; while, if you said that it was a *n.* denoting ^{أَصْمَتَ} or ^{أَمْتَنَعَ مِنَ الْكَلَامِ} or anything else that conveyed this meaning, it would be correct: so that we know that what is intended is the *meaning*, not the

expression. And sometimes the *v.* becomes a verbal *n.*, as in the saying of 'Antara

كَذَبَ الْعَتِيقُ وَمَاءَ شَيْءٍ بَارِدًا
إِنْ كُنْتَ سَأَلْتَنِي عَبْرًا فَاذْهَبِي

Take wine and cold water of a waterskin : if thou be asking me for an evening-draught of milk, get thee gone, when related with الْعَتِيقُ in the *acc.*; and similarly in the saying of him who on looking at an emaciated he-camel said to its owner كَذَبَ عَلَيْكَ الْبِزْرُ وَالنَّوَى Keep to, and Take, seeds and date-stones with الْبِزْرُ in the *acc.*: IS says that Mudar make it govern the *acc.*, and AlYaman the *nom.*; for كَذَبَ عَلَيْكَ الْبِزْرُ means الزَّيْمَةُ and خَذَا, because, *lying* being held by them to be extremely disgraceful, and an act whose author the person lied against is instigated to keep to and seize, كَذَبَ فَلَانِي Such a one has lied comes to mean an instigation to keep to him, i. e. Keep to, and Seize, him, for he is a liar; and, when conjoined with عَلَيْكَ, it becomes more intensive in instigation, as though you said He has forged against thee; therefore seize him; and afterwards it is used in instigating to keep to every thing, even if it be not such as *lying* proceeds from, as in the saying [of 'Umar to 'Amr Ibn Ma'dikarib, when the latter complained to him of pain in the sinews from walking (D),]

عَلَيْكَ بِالْعَسَلَانِ keep to trotting, i. e. عَلَيْكَ بِالْعَسَلَانِ, and in the saying of the poet

وَذِيَّانِيَّةٍ أَوْصَتْ بَنِيهَا • بَانَ كَذَبَ الْقَرَّاطِقِ وَالْقَرُوفِ

[And (many) a Dhubyānī (woman was there) that enjoined her sons to keep to, i. e. take care of, the coats and leathern cases (N)], i. e. عَلَيْكُمْ بِهَا, and in كَذَبَ الدِّمِّ, Keep to the pilgrimage, i. e. عَلَيْكَ بِهِ; so that, as عَلَيْكَ and إِلَيْكَ, becoming i. q. the imp. v. [199], may govern the acc., so كَذَبَ and عَلَيْكَ, becoming i. q. the imp., may govern the acc., as الزَّمْ does (R). The verbal ns. have the same government as the vs. that they act as substitutes for : so that, if that v. govern the nom. only, the verbal n. does so too, as صَدَّ i. q. بَعْدَ زَيْدٍ هَيْهَاتَ زَيْدٍ i. q. أَكْفَفَ مَهْ, اسْكُتْ, a latent [165] pron. being in صَدَّ and مَهْ, as in اسْكُتْ and أَكْفَفَ, and زَيْدٌ being governed in the nom. by هَيْهَاتَ [20], as by بَعْدَ; and, if that v. govern the nom. and acc., the verbal n. does so too, as فَرَّكَ زَيْدًا i. q. أَضْرَبَ ضَرْبَ عَمْرًا and ادْرَكَ, a latent pron. being in فَرَّكَ and ادْرَكَ, and زَيْدًا and عَمْرًا being governed in the acc. by them [44] (IA). The ب is often red. in

their *obj.*, as **عَلَيْكَ بِهِ**, because, being weak in government, they are supported by a *p.* accustomed to conduct the *intrans.* to the *obj.* [433, 503]. According to the BB, they are not preceded by their *accs.*, from regard to the *o. f.*, because they are mostly *inf. ns.*, which may not be preceded by their *regs.* [342]; or *ejs.* aplastic in themselves, transferred to the *cat.* of *inf. ns.* and thence to that of the verbal *n.*; or *adv.* or *preps.* and *gens.*, which also are weak before the transfer, since their government is [merely] because of their implying the sense of the *v.*: but the KK allow that, citing as evidence **يَا أَيُّهَا الْمَائِدَةُ آخِ** [*my bucket take thou* (Jsh)] ; whereas, according to the BB, **دُونَكَ** here is not a verbal *n.*, but an *adv.*, *enunc.* of **دُونِي** [1], i. e. *my bucket is before thee: (then take it)* (R). The verbal *n.*, like the *v.*, is not *pre.*: and therefore they say that **بَلِّغْ** and **رَوِّدْ** in **بَلِّغْ زَيْدَ** [192] and **رَوِّدْ زَيْدَ** [188] are *inf. ns.*, the Fatha being a Fatha of inflection; and in **بَلِّغْ زَيْدًا** and **رَوِّدْ زَيْدًا** verbal *ns.*, the Fatha being then known to be a Fatha of uninflectedness, because of the absence of Tanwīn. The *aor.* is not governed in the *subj.* in the *correl.* of the requisitive verbal *n.*: you do not say **صَلِّ فَاحْدِثْكَ** with the *subj.*, contrary to the opinion of Ks [411]; but the *aor.* is governed in the *apoc.* in its *correl.*, as **مَكَانِكَ** **آخِ** [420, 421] (Sh). Most of the verbal *ns.* are i. q.

the *imp.*, since in command one often contents oneself with making a sign instead of articulating its expression, and much more therefore may one content oneself with an expression acting as a substitute for it; whereas enunciation is not like that: and the meanings of the verbal *ns.*, whether *imp.* or otherwise, are more intensive and *corrob.* than those of the *vs.* that they are said to be in the sense of; while all that are enunciatory contain the sense of *wonder*, so that هَيْهَاتَ means *How far!*, شَتَّىْ *How different!*, سُرْعَانِ and وَشْكَانِ *How quick!*, and بَطْآنِ *How slow!*, the *wonder* being the *corroboration* mentioned. All of them are without any sign for the [attached] *pron.* governed by them in the *nom.* [161, 163, 165], the prominence of which in any of them proves it to be a *v.*, and not one of them, like هَلَمْ [189] and هَاتِ [below]. The affixion of the ك of allocution [163, 560] and of the Tanwīn [198, 608] is not regular in all these *ns.*, but is restricted to hearsay. When the ك is attached to these *ns.*, then, (1) if it be attached to what is *orig.* an *adv.* or *prep.*, it is a *n.* governed in the *gen.* from regard to its *o.f.*, as in أَيْكَ and أَمَامَكَ [199]; (2) if it be attached to what occurs both as a *pre. inf. n.* and as a verbal *n.*, as رَوَيْدٌ زَيْدٌ and زَيْدًا [188], it may be either a *n.* governed in the *gen.* from regard to the *n.*'s being an *inf. n. pre.* to its *ag.*, or a *p.* of allocution from regard to the *n.*'s being a verbal *n.*,

as in ^{زَيْدًا} ^{رَوَيْدَكَ} [161, 188, 560]; (3) if it may not be *post.*, it is a *p.* of allocution, as in ^{هَآك} [190], since ^{زَيْدٌ} ^{هَآ} does not occur (R). As R says (Sn), according to the majority (R), the Tanwīn affixed to some of these *ns.* denotes *indeterminateness* [608], not of the *v.* signified by that *n.* pronounced with Tanwīn, since the *v.* is neither *det.* nor *indet.*, but of the *inf. n.* signified by that *n.* before it became a verbal *n.*, [because the verbal *n.* pronounced with Tanwīn is either an *inf. n.* or an *ej.* firstly substituted for the *inf. n.* and secondly transferred to the *cat.* of the verbal *n.*, so that ^{صَمَةٌ} means ^{سَكُوتًا} ^{مَا} : and therefore the verbal *n.* divested of Tanwīn, out of those that Tanwīn is affixed to, is like the *det.* (R),] so that ^{صَمَةٌ} means ^{أَسْكَبِ السَّكُوتَ الْمَعْرُوفَ الْمَعْيَنَ} ^{Be silent} with the known, specified silence, [and, specification of the *inf. n.* being by specification of its *reg.*, i. e. the story that silence is kept from, this means ^{أَفْعَلِ السَّكُوتَ} ^{عَنِ هَذَا الْحَدِيثِ الْمَعْيَنِ} ^{Keep silence from this specified story} (R)]; and accordingly it is allowable for the person addressed not to keep silence from something else than the story indicated; [and similarly ^{مَمْنَعٌ} means *Abstain from this thing*, and ^{أَقِ} means *Tell the known story*, the determination in the *inf. n.* being reducible to determination of its *reg.* (R):] and [the indeterminateness is

similar, so that (R)] ^{أَسْكُتْ سَكُوتًا} صَ means *Keep unrestricted silence*, [applicable to every silence supposable (R),] from whatever story it be (R, Sn), since there is no specification in it (Sn) : and, according to them, omission of the Tanwīn is not evidence of determination in all the verbal *ns.* [198], but only in such as the Tanwīn of indeterminateness is affixed to (R). From this it follows that the verbal *ns.* in the state of determination belong to the class of *n.* made *det.* by the ^{أَلْ} denoting *knowledge* [599], which is plainer than the saying of some that they then belong to the class of *n.* made *det.* by the ^{أَلْ} denoting *genus*, and than the saying of others that they then belong to the class of generic proper name [198] (Sn). But, according to ISk and Jh, its affixion to such of them as it is affixed to is evidence of their being continuous with what follows them, and its suppression is evidence of pause upon them : you say ^{صَ صَ} and ^{مَ مَ} with Tanwīn in the 1st and quiescence of the *ṣ* in the 2nd ; and the saying of Dhu-r Rumma

وَقَفْنَا فَقُلْنَا إِيَّاهُ عَنْ أُمِّ سَالِمٍ * وَمَا بَالُ تَكْلِيمِ الدِّيَارِ الْبَلَادِيعِ

[198] *We stopped, and said, Tell us more about Umm Salīm! And what is the good of speaking to the empty dwellings?* occurs, say they, without Tanwīn, though he does continue, because pause is meant to be understood : so that, according to them, the Tanwīn is *orig*

the Tanwīn of declinability indicating that what it is affixed to is continuous with what follows it, not paused upon [609, 640], being divested of the meaning of declinability in these *ns.*, and put to indicate the meaning mentioned (R). The verbal *ns.* are of two kinds, (1) *imp.*, which has the prevalence, (a) *trans.*, as (a) رويد ^{رويد} *Deal gently with Zaid, and Give him time.* [188], i. e. ارودة ^{ارودة} and امهله ^{امهله}, [*orig. the inf. n. اراد ^{اراد}, and made a curt *dim.* by elision of the *augs.* (291) ; or, as Fr says, *dim. of رود ^{رود} *gentleness* (IY)] : (b) تيد زيدا ^{تيد} i. q. رويد ^{رويد}, [and تيدك ^{تيدك} transmitted by the Bdd, most probably derived from تودة ^{تودة} *slowness*, the ف being a و permanently changed into ت, as in تودة ^{تودة} (689), and the ع being a Hamza irregularly changed into ي for a kind of alleviation, as in قريت ^{قريت} for قرات ^{قرات} (685) (IY)] : (c) هلم زيدا ^{هلم} *Bring Zaid near, and Present him*, i. e. قربة ^{قربة} and احضرة ^{احضرة} [189] : (d) هاب الشئ ^{هاب} *Give me the thing* [428], i. e. اعطانية ^{اعطانية}, [which has the *pron.* of the *du.* and *pl.* affixed to it, because of its strong resemblance to the *v.* (IY),] whence II. 105. [and in tradition هاتوا ^{هاتوا} ربع عشور ^{ربع عشور} *Give ye the fourth of the tenths of your goods*, like هلم ^{هلم} (189) and هاء ^{هاء} (190) (IY)] : (e) هاء زيدا ^{هاء} *Take Zaid*, i. e. خذ ^{خذ} [190] : (f) حيهل التريد ^{حيهل}, i. e. ايتة ^{ايتة} [191] :**

(g) ^أبَلِّغْ ^ززَيْدًا ^ددَعَا [192]: (h) ^أتَرَكْهُمَا ^ددَعَا Leave them, i.e. ^أأَتْرَكْهُمَا [193]: (i) ^أكُنْ ^ززَيْدًا ^ععَلَى Bring him near to me and Present Zaid to me and Bring him near to me [199], i.e. ^أأَرْنِيهِ [and ^ققُرْبَةً ^ممِنْ ^أأَرْنِيهِ] (AAz)]: (b) *intrans.*, as (a) ^أصَمَّ ^ههَشَّ Hush, i.e. ^أأَسْكُتْ : (b) ^أأَمَّا ^ههَشَّ Hold, i.e. ^أأَكْفُفْ : (c) ^أأَيَّ ^تتَلِّقْ Tell, or Add more, i.e. ^أأَيَّ [or ^ززِدْ, which is mentioned with the *intrans.* from regard to usage, since they hardly ever say ^أأَيَّ ^ععَلَى, though analogy does not forbid it, but rather requires it, because ^أأَيَّ acts as a substitute for a *trans.* v. ^أأَمَّا ^ههَشَّ or ^ززِدْ (IY)]: (d) ^أأَيَّ ^ههَشَّ Make haste, i.e. ^أأَسْرِعْ, [which is said in calling, as says the poet

أَبْلِغْ أَمِيرَ الْمُؤْمِنِينَ أَخَا الْعِرَاقِ إِذَا أَتَيْتَا
أَنْ الْعِرَاقَ وَاهْلَهُ * سَلِّمْ إِلَيْكَ فَهَيْتَ هَيْتَا

Convey thou to the Commander of the Believers, brother of Al' Irāk, when thou comest, that Al' Irāk and its people are devoted to thee, then make haste, make haste, meaning 'Alī Ibn Abī Tālib; and has three *dial. vars.* ^أأَيَّ (IY)]: (e) [^أأَيَّ or (AAz)] ^أأَيَّ [or ^أأَيَّ (191) (IY)] Make haste and Come, i.e. ^أأَسْرِعْ [and ^أأَعَالَ, orig. a chiding for the horse (191 200), and afterwards made a verbal n.

(IY): (f) هَيَّكْ *Make haste in what thou art about*, [the *n.* being هَيَّ, and the ك a *p.* of allocution (IY),] and هَيَّكْ [lightened by elision of one ي (IY)], and هَيَّا, [the ا being put for pause when the ك is not affixed (IY),] i. e. اَسْرِعْ فِيمَا اَنْتَ فِيْهِ, as

لَتَقْرُبَنَّ قَرَبًا جُلْدِيَا * مَا دَامَ فِيْهِمْ فَصِيلٌ حَيًّا
فَقَدْ دَجَا اللَّيْلُ فَهَيَّا هَيَّا

[by Ibn Mayyāda (IY, AAz), addressing his she-camel (IY), *Assuredly thou shalt make a rapid journey by night to the watering-place of the morning, so long as a young weaned camel continues to be among them. (If thou resolve upon journeying, the ف being the correl. of the prop.,) the night has grown dark: then make haste, make haste (AAz): (g) نَزَالِ Alight, i. e. اَنْزِلْ [193]: (h) اِكْتَفْ and قَطُّكْ and قَدْكَ, [the ك being a *p.* of allocution, and قَدْ and قَطُّ contracted from قَدْ and قَطُّ, because they are derived from قَدَدْتُ الشَّيْءَ and قَطَّطْتُ I cut the thing along and across, as though being satisfied were a cutting off from everything else (IY): (i) اَلَيْكَ Be off, i. e. تَنَحَّ, [as in the verse {of 'Abid Ibn AlĀbras (SR)} cited by Th.*

اٰذْهَبْ اِلَيْكَ فَاَنْتَ مِنْ بَنِي اَسَدٍ
اَهْلِ الْقُبَابِ وَاَهْلِ الْخَيْلِ وَالنَّادِي

Go, be off, for verily I am of the *Banū Asad*, the people of the tents made of skins, and the people of the horses and the assembly, as though the poet said اٰذْهَبْ تَنْم (IY)]; and اِنِّى I will be off, heard by Akh from a man when اَلَيْكَ was said to him, as though تَنْم had been said to him, and he said اَتَنْهَى [199]: (j) *Recover thyself*, i. e. اِنْتَعِشْ, [said to the stumbler or to him that is afflicted by a calamity, as

اَلْحَى اللّٰهُ قَرَمًا لَّمْ يَقُولُوا لِعَاثِرٍ
وَلَا لِابْنِ عَمٍّ نَالَهُ الدَّهْرُ دُعْدَا

God shame a people that say not to a stumbler, nor to a son of a paternal uncle that fortune has afflicted, "*Recover thyself!*" (IY)]; and دُعْدَا or دُعَا لَكَ, [which

is, however, an *infl. inf. n.*, like سَقِيًا لَكَ (IY), because it is explained by the p.]: (k) اَمِيْنُ and اَمِيْنُ Answer Thou, [said in prayer (IY),] i. q. اِسْتَجِبْ (2) enun-

ciatory, [which is rare (IY),] as (a) هَيْهَاتَ ذَاكَ Very, or Wholly, far is that! [195], i. e. [جَدَا (IY)] بُعْدَ [or كَلَّ الْبُعْدُ, which requires an *ag.*, like the *v.*, as هَيْهَاتَ

هَيْهَاتَ الْعَقِيقِ النَّحْ (above): while in XXIII. 38. (504) some say that the ل is red., and مَا the ag., i. e. هَيْهَاتَ Far, far off, is what etc.; some that the ag. is suppressed, i. e. بَعْدَ الصِّدْقِ أَمَّا النَّحْ Far, far off is (the fulfilment) of what etc.; and some that the ag. is a pron. in هَيْهَاتَ, i. e. هَيْهَاتَ بَعَثَكُمْ Far, far off is your resurrection or أَخْرَاجَكُمْ your bring brought forth, because the أَخْرَاج is previously mentioned (IY): (b) شَتَانِ زَيْدٍ وَعَمْرُو [196], i. e. أَفْتَرَقَا and تَدَايَا, [the ن of which is sometimes pronounced with Kasr (IY)]: (c) سَرَعَانِ ذَا أَهَالَةٍ; i. e. سَرَعٌ, [a proc., meaning *How quick is this as melted fat!*, أَهَالَةٌ being in the acc. as a sp. (IY)]: (d) وَشَتَانِ ذَا [and قُرْبٍ, *How quick, and soon, is this in coming forth*, خُرُوجًا being in the acc. as a sp. (IY)]: (e) أَفْ I am disgusted, i. q. أَتَضَجَّرُ [197]: (f) أَوْه I am pained, i. q. أَتَرْجِعُ (M), which has several dial. vars., أَوْهٌ مِنْ كَذَا, as

فَاوَّةٌ لِذِكْرِهَا إِذَا مَا ذَكَرْتَهَا * وَمِنْ بَعْدِ أَرْضٍ بَيْنَنَا وَسَمَاءٍ

[Then alas for the remembrance of her, whenever I remember her, and for the distance of earth between us and sky! (N)], أَوْهٌ, أَوْهٌ, and أَوْهٌ (IY). The chastest

is ^{كسرة} **اَوْ** with Kasr, Damm, or Fath of the **ا**, Kasr being the most prevalent, as **اَوْ** ^{كسرة} **لِذِكْرَاهَا** ^{كسرة} **الْف** (D). **قَدْ** is (1) a *n. syn.* with ^{حسب} **حَسَبَ**, (a) mostly *uninfl.*, because of its resemblance to the *p.* **قَدْ** [575] in its letter, and to many *ps.* in its [bil. (DM)] constitution, as ^{قَدْ} ^{زَيْدٍ} ^{دِرْهَمٍ} **قَدْ زَيْدٍ دِرْهَمٍ** *Zaid's sufficiency is a dirham* and ^{قَدْ} ^{دُنِي} **قَدْ دُنِي** *My sufficiency*; (b) seldom *infl.*, as ^{قَدْ} ^{زَيْدٍ} ^{دِرْهَمٍ} **قَدْ زَيْدٍ دِرْهَمٍ** with [**قَدْ** in (DM)] the *nom.*, like ^{حَسَبَ} ^{زَيْدٍ} ^{دِرْهَمٍ} **حَسَبَ زَيْدٍ دِرْهَمٍ**, and ^{قَدْ} ^{دُنِي} **قَدْ دُنِي**, like ^{حَسَبِي} **حَسَبِي**: (2) a verbal *n.*, [always *uninfl.* (DM),] *syn.* with ^{يَكْفِي} **يَكْفِي**, as ^{قَدْ} ^{زَيْدٍ} ^{دِرْهَمٍ} **قَدْ زَيْدٍ دِرْهَمٍ** *A dirham suffices Zaid* and ^{قَدْ} ^{دُنِي} **قَدْ دُنِي** *suffices me*, like ^{يَكْفِي} ^{زَيْدٍ} ^{دِرْهَمٍ} **يَكْفِي زَيْدٍ دِرْهَمٍ** and ^{يَكْفِينِي} **يَكْفِينِي** [170]. **قَطَا** is (1) [a *n.* (DM)] *syn.* with ^{حَسَبَ} **حَسَبَ**, as ^{قَطَا} ^{زَيْدٍ} ^{دِرْهَمٍ} **قَطَا زَيْدٍ دِرْهَمٍ** *My sufficiency is a dirham* and ^{قَطَا} ^{زَيْدٍ} **قَطَا زَيْدٍ** *Thy sufficiency* and ^{قَطَا} ^{زَيْدٍ} **قَطَا زَيْدٍ** *Zaid's sufficiency*, like ^{حَسَبِي} ^{زَيْدٍ} ^{دِرْهَمٍ} **حَسَبِي زَيْدٍ دِرْهَمٍ** and ^{حَسَبِي} **حَسَبِي** and ^{حَسَبِي} **حَسَبِي**, except that it is *uninfl.*, because it is constituted of two letters, whereas ^{حَسَبَ} **حَسَبَ** is *infl.*: (2) a verbal *n. syn.* with ^{يَكْفِي} **يَكْفِي**, as ^{قَطَا} ^{دُنِي} **قَطَا دُنِي** *Suffices me*, like ^{يَكْفِينِي} **يَكْفِينِي**; and the **و** of protection is allowable in the 1st case also, [where it is *syn.* with ^{حَسَبَ} **حَسَبَ** (DM),] for preservation of the uninflectedness upon quiescence. **بَجَلٌ** is (1) a

verbal *n. syn.* with يَكْفِي, as بَجَلْنِي Suffices me, [like يَكْفِينِي (DM),] which [usage (DM)] is rare: (2) a *n. syn.* with حَسْب, as بَجَلِي My sufficiency, whence

أَلَا إِنِّي شَرِبْتُ اسْوَدَّ حَالَكَا
أَلَا بَجَلِي مِنْ ذَا الشَّرَابِ أَلَا بَجَلُ

[by Tarafa, *Now, verily I have drunk a dark, black (poison): now, I have had enough of this draught, now, enough!* (Jsh); and in this case expression of the ن is rare (170) (DM)]. وَأ is a [verbal (DM)] *n. i. q.* أعجَب, as

وَأَبَايَ أَنْتَ وَقَوِي الْأَشْذَبُ * كَانَمَا ذَرَّ عَلَيْهِ الزَّرْنَبُ
أَوْ زَنْجَبِيلٌ وَهُوَ عِنْدِي أَطِيبُ

[by a Rājiz of Taim (FA), *I marvel at thy beauty (with my father be thou ransomed!); and thy cool sweet mouth is as though saffron had been sprinkled upon it, or ginger, which to my mind is nicer* (FA), (DM)]: and sometimes وَهَا [198] is said, as

وَاهَا لَسَلِمَى ثُمَّ وَاهَا وَاَهَا * هِيَ أَلْمَنَى أَوْ أَنَا نَلْمَاهَا

[by Abu-nNajm al'Ijlī, *I marvel at the niceness of Salma, again I marvel, I marvel! She is (the object of) desires—would that we had got them!* (Jsh)]; and وَهَى [200], as

وَيَ كَانَ مِنْ يَكُنْ لَهُ نَشَبٌ يَصْدُ—بِبِ وَمَنْ يَفْتَقِرُ يَعِشُ عَيْشَ ضَرٍ

[by Sa'id Ibn Zaid asṢaḥābī, *I wonder! Verily he that has wealth is beloved, and he that is needy lives a life of hardship* (Jsh)]. And sometimes the ك of allocution is affixed to this [أَعْجَبَ i. q. وَيَ (DM)], as

وَلَقَدْ شَفَى نَفْسِي وَابْرَأَ سَقَمَهَا * قِيلَ الْفَوَارِسِ وَيَكْ عَنْتَرٍ أَقْدَمِ

[by 'Antara, *And assuredly the saying of the horsemen "I wonder {at thee (Jsh)}, 'Antara, advance!" did heal my mind, and cure its distemper* (FA, Jsh)]; but Ks says that وَيَكْ is orig. وَيَلَكْ, in which case the ك is a *pron.* governed in the *gen.* [by prothesis (FA)]: and, as for وَيَكْ أَنْ اللّٰهُ XXVIII. 82. [200], Akh says that وَيَ is a verbal *n.*, the ك a *p.* of allocution [affixed to وَيَ, as in وَيَكْ عَنْتَرُ الْخَ (K)], and أَنْ [in the position of a *gen.*] by subaudition of the ل, the sense being *I marvel because God*; but Khl says that وَيَ is separate [from وَيَكْ (K)], as in وَيَ كَانَ مِنْ الْخَ [above], in which case وَيَ denotes *verification* [531], as in

كَانَنِي حِينَ أَمْسَى لَا تَكَلِّمْنِي * مَتِيمٌ يَشْتَهِي مَا لَبَسَ مَوْجُودًا

[by Sulaimān Ibn 'Abd AlMalik, or, as is said (Jsh), by 'Umar Ibn Abī Rabī'a (KA, Jsh) alMakhzūmī, *Verily I, when I enter upon the evening while she speaks not to me.*

am a thrall that longs for what is not to be found (Jsh)],
i. e. ^{اِنِّى}, [the sense being *I marvel! Verily God*]
(MB).

§ 188. ^{رَوِيْدٌ} is (1) [*uninfl.* (M),] a verbal *n.* (M, R), transferred from the *inf. n.* [187], through frequency of usage, by the *v.*'s not being supplied before it, but the *inf. n.*'s being made to act as a substitute for the *v.*, and pronounced with Fath only because it is *uninfl.* upon the vowel appropriate in inflection [199] (R), *trans.* to a [single (IY) direct (R)] *obj.*, as ^{رَوِيْدٌ زَيْدًا} (IY, R): the poet [Mālik Ibn Khālid alKhunā'ī (DH)] says

^{رَوِيْدٌ عَلَيَّا جَدَّ مَا تُدَيِّ امُّهُمْ * اِلَيْنَا وَلَكِنْ بَغْضُهُمْ مَتَمَّائِنْ}

[*Let 'Alī alone for a while: their relationship to us has been cut off, but their hatred is old, remote* (DH)],

'*Alī* being a tribe [of Kināna (ISk), ^{مَا} *red.* (DH)], and

^{تُدَيِّ} a *met.* for ^{قَرَابَةٌ} (IY); and [sometimes ^{مَا} is redundantly added to ^{رَوِيْدٌ} when a verbal *n.*, as (R)] an Arab

said [to his fellow (R)] ^{وَاللّٰهُ لَوْ اُرَدْتُ الدِّرَاحِمَ لَاعْطَيْتَكَ}

^{رَوِيْدٌ مَا الشَّعْرُ} (M, R), i. e. *By God, if thou hadst desired dirhams, I would have given to thee: [then (IY)] let poetry alone, [thou hast no need of it (IY)],* and [some-

times the ^ك of allocution is affixed to it, so that (IY)] ^{رَوِيْدُكَ زَيْدًا} [161, 187, 560] is said (IY, R), where it may be

either a verbal *n.*, the ك being a *p.*, or an *inf. n. pre.* to the *ag.* (R): (2) *infl.* (M), (a) an *inf. n.* (IY, R) i. q. the *act. part.* (R), used as (a) an *ep.* [of an *inf. n.* (R)], as سَارُوا سِيرًا رَوِيًا They journeyed with gentle journeying, [i. e. مَرُودًا (R)]; (b) a *d. s.*, as سَارُوا رَوِيًا They journeyed gently (M, R), i. e. مَرُودِينَ (IY, R): it is an *ep.* of the *inf.*

n. when you mention the latter, and a *d. s.* when you do not, because of the weakness of suppressing the qualified and putting the *ep.* into its place [149]; but what is meant

may be سَارُوا سِيرًا رَوِيًا, the qualified being suppressed, and the *ep.* put into its place, though this construction is

weak (IY): (b) an *inf. n.* (M, R) i. q. ارَّوَادًا (M), which is the origin of the two other kinds, [vid. 1 and 2 (a), and is sometimes] (a) *trans.* to the direct *obj.* (R), as

رَوِيًا زِيدًا (IY, R), i. e. ارَّوَادًا زِيدًا, the *v.* being suppressed, and the *inf. n.* made to act as a substitute for it (IY), like ضَرَبًا زِيدًا [41] (R); (b) *pre.* [to the *obj.*

(IY, R)], as رَوِيًا زِيدًا, like فَضْرَبَ الرِّقَابَ XLVII. 4.

Smite ye the necks (M, R). In فَمَهْلُ الْكَافِرِينَ امْهَلْهُمْ رَوِيًا

LXXXVI. 17. Then let the unbelievers alone, let them alone quietly it may be an *inf. n.* [i. q. امْهَلًا (MAI), a corrob. upon a corrob. (Sh on the corrob.)]; or an *ep.* of a [suppressed] *inf. n.*, [i. e. امْهَلًا يَسِيرًا (K, B)]; or

a d. e. (R): the poet says رَوِّدَا بَنِي شَيْهَانَ أَلَحْ [156], which is also related رَوِّدْ (IY), *Leave off, Banū Shaiḥān, some of your threatening*, وَعَيْدُكُمْ being the obj. of [the inf. n. رَوِّدَا or verbal n.] رَوِّدْ (FA, Jsh): the Hudhali says رَوِّدْ عَلَيَّ جَدَّ أَلَحْ [above] (ISk): and the prov. says رَوِّدْكَ الشَّعْرَ يَغْبُ *Leave the poetry alone. It will remain a night*, [like زَيْدَا] (T).

§ 189. هَلَمْ is compounded, (1) according to our school, from the premonitory p. [هَ (IY)] together with لَمْ, [its o. f., says Khl, being هَ لَمْ, from the saying لَمْ اللَّهُ شَعْنُهُ *God unite his disunion!*, i. e. جَمَعَهُ, as though the speaker meant لَمْ نَفْسُكَ الْيُنَا *Unite (thyself to us)*, i. e. اقْرَبْ *Draw near*; and (IY)] the هَ being elided from هَ [for alleviation, because of frequency of usage, and because the ل after it, though mobilé, is in the predicament of the quiescent, since the o. f. and the stronger of the two dial. vars., vid. the Hījāzī, is هَلَمْ (731), so that the هَ of هَ is elided because of the concurrence of two quiescents (IY)]: (2) according to the KK, from هَلْ together with لَمْ, [its o. f., says Fr, being هَلْ لَمْ, i. e. اقْصِدْ and (IY)] the Hamza being [alleviated

by having its vowel thrown upon the **ل**, and being (IY)] elided, [so that the word becomes هَلَمْ; and the هَلْ compounded with اَمْ being the one denotative not of *interrogation*, but of *chiding* and *urging*, from the saying

وَلَقَدْ يَسْمَعُ قَوْلِي حَتَّى هَلْ

(191) (IY)]. The Hijāzīs make it uniform in all numbers and genders, [like صَةٌ, مَةٌ, etc.; which form is in accordance with analogy (187), and occurs in the Revelation, as **XXXIII. 18.** *وَالْقَائِلِينَ لِآخَرَانِهِمْ هَلُمَّ إِلَيْنَا* And the sayers to their brethren, *Come hither to us* (IY)]: but the Banū Tamīm, [having regard to the *v. لَمْ*, and giving predominance to its side (IY),] say هَلِّمُوا, هَلِّمَّا, هَلِّمِي, and [according to the BB and most of the KK (IY)] هَلِّمْنِي, [because the **ل** of the word becomes quiescent upon attachment of this **نِ** to it, as ضَرْبِنِ, and, when the letter before the **نِ** becomes quiescent, the incorporation is annulled, and the word becomes like **أَرَدْنِ** (731); while Fr asserts that هَلِّمْنِ ought to be said, because, this **نِ** being always preceded by a quiescent, they add a 2nd **نِ** before it for the quiescence to fall upon, in order that the Fatha of the **م** in هَلَمْ may be preserved, as they say مِّنِّي and عَنِّي, adding a

2nd **ن** in order that the **ن** of **مِنْ** and **عَنْ** may be preserved from Kasr (170); and **هَلْمِين** also has been transmitted from some of the Arabs, the letter added for protection being made a **ي**, which is anomalous (IY). It is *trans.*, [as **هَلْمَ زَيْدًا** (IY), i. q. **قَرِيبَةً** and **أَحْضَرَةً** (IY),] like **هَاتِ**; and *intrans.*, [as **هَلْمَ يَا زَيْدُ** (IY),] i. q. **تَعَالُ** and **أَقْبِلْ**: e. g. **هَلْمَ شُهَدَاءَكُمْ** VI. 151. *Bring forward your witnesses* and XXXIII. 18. (M). And sometimes **هَلْمَ لَكَ** is said, **هَلْمَ** being explained by the **ل**, because, though not *orig.* an *inf. n.*, it is treated like the verbal *ns.* that are explained by the *prep.* from regard to their *o. f.* when they were *inf. ns.*, as XXIII. 38. [187, 504], i. e. **بَعْدًا** (R). And As relates that, when **[أَلَى كَذَا] (IY, R)** **هَلْمَ** [or **هَلْمَ كَذَا** (IY, R)] is said to a man, he says **[أَلَيْهِ] (IY, R)** **لَا أَهْلَمَ** (M, R) or **لَا أَهْلَمَهُ**, *orig.* **لَا أَلَمْ** (IY, R), like **لَا أَرَبَ** (IY), the **ا** pronounced with Fath being *aug.* (R), as though he restored it to its *o. f.* before the composition (IY); or **لَا أَرْمَ** according to the other opinion, the **ا** and **ل** not being altered in the reply from regard to the form of the address (R): but this is anomalous (IY).

§ 190. ^{هـ} is i. q. ^{خُذْ} (M, R), ^{تَنَاقُلْ}, and the like (IY). It has 8 *dial. vars.*:—(1) you say ^{هـ} with a single quiescent ^{هـ} for the *sing.*, *du.*, and *pl.*, *masc.* or *fem.* (R): (2) you affix [to this single ^{هـ} (R)] the [*p.* (IY, R)] ^ك [of allocution (IY, R)]; and vary it [according to the states of the person addressed (M) in gender and number (IY)], as ^{هَآك}, [^{هَآك}, ^{هَآكُمَا}, ^{هَآكُم}, and ^{هَآكُنَّ} (IY, R)]: (3) you affix [to the ^{هـ} (IY, R)] a Hamza in place of the ^ك; and vary it like the ^ك, as ^{هَآه} (M, R), ^{هَآه}, ^{هَآهُمَا}, ^{هَآهُم}, [whence LXIX. 19. (22) (IY),] and ^{هَآهُنَّ} (IY, R): this is the best *dial. var.* (IY, B on LXIX. 19.), and is the one that occurs in the Scripture; but ^{هَآهُم} is strange, because the ^م is found in the *pron.* of the 2nd *pers.* only when it is not in the *imp.*, as ^{هَآهْمَا} and ^{هَآهْم} (IY): (4) you combine the Hamza and the ^ك, [as ^{هَآك} (M), to corroborate the allocution (IY),] pronouncing the Hamza with Fath, and varying the ^ك (M, R): (5) you say ^{هـ} with a quiescent Hamza after the ^{هـ} for all [numbers and genders]: (6) you conjugate this 5th like ^{هَآه} (R); [for] some say ^{هـ} upon the measure of ^{هَآه}, and conjugate it like the latter (M), as ^{هَآه}, ^{هَآهِي}, ^{هَآه}, ^{هَآهُرَا}, and ^{هَآهْن} (IY): (7) you conjugate it like ^{هَآه} (IY, R), as ^{هَآه}, ^{هَآه}

or هَآءِ, هَآءِ, هَآءُ, and هَآءِ, making it a *v.* [below], which is corroborated by the saying مِمَّنْ اِهَآءِ From whom shall I take? transmitted by Ks as said in reply to هَآءِ, like مِمَّنْ اَخَافُ; and, according to this opinion, it is on the measure of يَفْعَلُ فَعَلٌ, like اَخَالَ خَلَتْ, for which reason the Hamza of its initial may be pronounced with Kasr [404] (IY): (8) you [affix a Hamza to the ا, and (R)] conjugate it like (M, R) نَادِ (R) [or] دَامِ (M), as هَآءِ, هَآءِ, هَآءِ, هَآءُ, and هَآءِ; and the saying of 'Alī

اَفَاطِمُ هَآءِ السَّيْفِ غَيْرُ مُذَمَّمٍ * فَلَسْتُ بِرَعْدِي وَلَا بِلَيْتِي

[O Fāṭima, take the sword not blamed; for I am not dastardly, nor base (DA)] may be of the 3rd dial. or of this, the ي being elided in the latter case because of the quiescence of the ج after it (IY). The last three are aplastic *vs.* [above], having neither *pret.* nor *aor.*, not verbal *ns.* [187] (R).

§ 191. حَيْهَلٌ is compounded of حَى and [هَلْ or (AAz)] هَلْ, [two *ejs.* meaning *urging* and *hastening* (IY)]. It is *uninfl.* upon Fath, [as حَيْهَلٌ, whence اِذَا حَيْهَلٌ (below) (IY)]; and حَيْهَلًا بِعَمْرٍ

with Tanwīn [198] is said, [whence ^{بَحِيهَلَا} ^{يَزْجُونُ} ^{الْخ} (below), according to the usual version (AAz)]; and ^{حِيهَلَا} with the ʾ: S mentions these *dial. vars.*; and others add ^{حِيهَلْ}, [whence ^{يَتَمَارِي} ^{الْخ} (below) (IY),] and ^{حِيهَلْ}, and ^{حِيهَلَا} (M). When you pause upon ^{حِيهَلَا} and ^{حِيهَلَا}, you convert their ن into ʾ [615]; but in continuity expression of the ʾ in them is a vicious *dial.*: and Labīd in his saying

^{يَتَمَارِي} ^{فِي} ^{الَّذِي} ^{قُلْتُ} ^{لَهُ} * ^{وَلَقَدْ} ^{يَسْمَعُ} ^{قَوْلِي} ^{حِيهَلْ}

[mentioning a fellow-traveller whom he was bidding to start, *He doubts about what I have said to him; and assuredly he does hear my saying "Come along"* (MAR),] makes the ل quiescent for the sake of the rhyme; but this is not allowable except in pause: and the KSh gives ^{حِيهَلْ} [187] with [Fath of the ʾ and (AAz)] Kasr and Tanwīn of the ل (R). It is (1) [i. q. ^{اَيْت}, and therefore (R)] *trans.* by itself, [as ^{حِيهَلْ} ^{الْتَرِيدُ} *Come to the crumbled bread moistened with broth* (R)]: (2) [i. q. ^{اَسْرَعَ}, and therefore (R)] *trans.* by (a) the ب, as [in the speech of ‘Abd Allāh Ibn Mas‘ud (AAz) in tradition (M)] ^{اِذَا} ^{ذَكَرَ} ^{الصَّالِحُونَ} ^{فَحِيهَلَا} ^{بِعَمْرٍ} [*When the righteous are men-*

tioned, hasten (the mention of) 'Umar, i. e. ^{أَسْرِعْ} ^{بِذِكْرِهِ}, the ب denoting *making trans.* (R)]; (b) ^{أَلَى}, [as ^{حَيْهَلْ}, *Haste to the etc.* (R)]: (3) [i. q. ^{أَقْبَلْ}, and therefore (R)] *trans.* by ^{عَلَى} (M, R), as ^{حَيْهَلْ} ^{عَلَى} ^{زَيْدٍ} *Approach Zaid*. According to F, the two members of the *comp.*, as regards assumption of the *pron.*, are in the same state as ^{حَلَوْ} ^{حَامِضٌ} [31], i. e. each of them contains a *pron.*, as before the composition, while the aggregate after the composition contains a 3rd *pron.*, which is *agr.* of the aggregate, because the aggregate is i. q. ^{أَيْتْ}, ^{أَسْرِعْ}, or ^{أَقْبَلْ}; but, according to others, they contain a single *pron.*, and not each of them a *pron.*, because the predicament of independence is obliterated from each of them by the composition: and, as for the saying

^{وَهَيْجَ} ^{الْحَيِّ} ^{مِنْ} ^{دَارٍ} ^{فَطَّلَ} ^{لَهُمْ} * ^{يَوْمٌ} ^{كَثِيرٌ} ^{تَنَادَيْهِ} ^{وَحَيْهَلَةٌ}

[mentioned by S as being by a man of the Banu Bakr Ibn Wā'il, *And he* (the camel-driver in the preceding verse) *roused the tribe from an abode; and a day, whose calling of one to another and "make haste" were many, was spent by them* (AAz)], the Damma of the ل is a vowel of inflection, and the aggregate is a single term without a *pron.*, because every expression other than a *prop.*, to whose form a predicament is attributed [194],

may be imitated, as ضَرَبَ فَعَلَ مَاضِي *Daraba is a preterite verb and*

بَحِيهًا يَزْجُونَ كُلَّ مَطِيَّةٍ * أَمَامَ الْمَطَايَا سِيرَهَا الْمُتَقَانِفُ

[by Muzāḥim al'Uḡailī, or, as is said (AAz), by An Nābigha alJa'dī, *With "Make haste" they drive on every riding-beast whose incessant journeying is before the riding-beasts (IY, AAz)*]; or may be declined with the cases of inflection [206], as

لَيْتَ شَعْرِي وَإِنِّي مَنِي لَيْتَ * إِنْ لَرَأَى إِنْ لَيْتَ عَنَاءُ

[by Abū Zubaid (H),] *Would that I knew—and where on my part is "Would that"? Verily "If" and verily "Would that" are a weariness [200] and تَنَادِيَةٌ وَحِيهَةٌ [above]. And sometimes حِيهَلْ [560] is said (R), حَيَّ and هَلْ are combined only for the sake of intensiveness; and, when you mean the original call without intensiveness (IY), حَيَّ is used [alone (M)] in the sense of أَقْبِلْ, [made trans. by عَلَى (R),] as in [the saying of the Mu'adhhdhin (M),] حَيَّ عَلَى الصَّلَاةِ *Come to prayer (M, R), which is only a call to prayer (IY): but, according to Akh, some of the Arabs say حِيهَلْ الصَّلَاةِ *Come to prayer; and حَيَّ occurs trans. in the sense of إِيْتِ (R), whence***

أَنشَأْتُ أَسْأَلُهُ مَا بَالُ رَفَقَتِهِ

حَى الْكَمُولِ فَإِنَّ الرُّكْبَ قَدْ ذَهَبَا

(IY, R), by Ibn Aḥmar (IY, MAR), *I commenced asking him what was the case of his fellow-travellers. "Come to the camels laden with litters : for verily the riders have gone"* (MAR): and [sometimes (IY)] هَلَّا [is used (AAz)] alone [in the sense of أَقْبَلَ and أَسْرَعَ (AAz)], as

أَلَا ابْلَغَا لَيْلَى وَقُولَا لَهَا هَلَّا * لَقَدْ رَكِبْتَ أَمْرًا أَغْرَ مَحْجَلًا

(M), by AnNābigha alJa'dī (IY, AAz), satirizing Lailā al-Akhyaliya, *Now convey ye two (my message) to Lailā, and say to her, "Come up". (By God,) she has perpetrated a glaring, notorious matter, where هَلَّا contains a reproach and rebuke to her (AAz), i. e. أَقْبَلَى and أَقْبَلَى; but the use of حَى alone is more frequent than that of هَل alone (IY).*

§ 192. بَلَّةٌ is (1) a [verbal (M, R, DM)] *n.*, [i. q. دُع (IY, R, ML), i. e. أَتَرَكَ (DM), as بَلَّةٌ زَيْدًا (IY, R), like دُع زَيْدًا (R)]: (2) an *inf. n.* (M, R, ML), i. q. أَتَرَكَ (M, ML), *pre. (M) to what follows it (IY), as بَلَّةٌ زَيْدٌ* [with prefixion to the *obj.* (R)], like تَرَكَ زَيْدٌ (M, R), of the *cat.* of XLVII. 4. [188] (IY); and AZ relates that it

is transposed, when it is an *inf. n.*, as ^{زَيْدٌ} ^{بِهَلْ} (M): (3) as transmitted by F from Akh (R), a *n.* (ML) i. q. ^{كَيْفَ} : (a) what follows it is governed in [the *acc.* according to the 1st, the *gen.* according to the 2nd, and (ML)] the *nom.* according to the 3rd (R, ML): (b) its *Fath* is uninflectional according to the 1st and 3rd, and inflectional according to the 2nd (ML): (c) the saying [of Ka'b Ibn Mālik as-Sahābī on the day of the Ditch (Jsh)]

تَذَرُ الْجَمَاجِمَ ضَاحِيًا هَامَاتَهَا * بَلَاءَ الْأَكْفِ كَانَهَا لَمْ تَخْلُقْ
[They (the swords mentioned in the preceding verse) leave the skulls with their crowns laid bare, let alone the hands—or how then are the hands?—as though they had not been created (Jsh)] is related with [^{الْأَكْفِ} in

(IY, R) the *acc.* and *gen.* (M, R, ML) and *nom.* (R, ML):

(d) when it is i. q. ^{كَيْفَ}, [says R (Dm),] ^{مِنْ} may be

prefixed to it [499] (R, Dm): AZ transmits ^{أَنْ فَلَانًا لَا}

^{يُطِيقُ أَنْ يَحْمِلَ الْفَهْرَ فَمَنْ بَلَاءُ أَنْ يَأْتِيَ بِالصَّخْرَةِ} Verily such a one is not able to carry the stone: then how shall

he be able to bring the rock?, i. e. ^{كَيْفَ} (IY, R, Dm)

and ^{مِنْ أَيْنَ} whence? (R, Dm); and another version is

^{مِنْ يَهْلٍ} by transposition (IY, R): (e) a strange circum-

stance is that the SB in the exposition of the ^{آلَمِ} of [the

32nd Chapter of the K̲ur named] ^{السَّجْدَةِ} contains [the

following words], " God says, ^{أَعَدَدْتُ} ^{لِعِبَادِي} ^{الصَّالِحِينَ} *أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ* what ^{مَا} ^{لَا} ^{أَعْيُنٌ} ^{رَأَتْ} ^{وَلَا} ^{أَذْنٌ} ^{سَمِعَتْ} ^{وَلَا} ^{خَطَرَ} ^{عَلَى} ^{قَلْبٍ} ^{بَشَرٍ} *مَا لَا أَعْيُنٌ رَأَتْ وَلَا أَذْنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ* ^{نُخْرًا} ^{مِنْ} ^{بَلَّةٍ} ^{مَا} ^{أَطَّلَعْتُمْ} ^{عَلَيْهِ} *نُخْرًا مِنْ بَلَّةٍ مَا أَطَّلَعْتُمْ عَلَيْهِ* *I have made ready for My servants the righteous that which neither eye hath seen, nor ear heard, and which hath not occurred to the mind of man, as a treasure, other than, or not, what ye have become acquainted with*", so that it is used *infl.*, governed in the *gen.* by ^{مِنْ}, and excluded from the three meanings [above mentioned] : but some expound it by ^{غَيْرِ}, which is plain ; and this corroborates those [vid. the KK and Bdd (DM)] who reckon it among the exceptive expressions (ML) : (f) this tradition is related with Fatḥ or the sign of the *gen.* in ^{بَلَّةٍ}, and in both cases with ^{مِنْ} : the version with the *gen.* has been explained by IHsh ; and in the version with Fatḥ ^{بَلَّةٍ} is [*uninfl.*] i. q. ^{كَيْفَ}, and ^{مَا} infinitival, the *pron.* in ^{عَلَيْهِ} relating to the treasure, i. e. *How*, and *Whence*, shall be your becoming acquainted with it ? (Dm) : (4) as held by Akh, [and transmitted from him by IUK (Dm),] a *prep.* (IY, R, Dm), like ^{عَدَا} [512] (IY, R), ^{خَلَا} (R), and ^{حَاشَى} [511] (IY), i. q. ^{سَرَى} [89] ; and hence, as is said, the saying of the Prophet ^{أَعَدَدْتُ} ^{لِعِبَادِي} ^{الصَّالِحِينَ} ^{مَا} ^{أَطَّلَعْتُمْ} ^{عَلَيْهِ} *أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا أَطَّلَعْتُمْ عَلَيْهِ* besides what I have acquainted them with (R).

§ 193. **فَعَالٌ** [*uninfl.* upon Kasr (Mb)] is [commonly held to be] always *fem.*, *det.*, and made to deviate from its proper form (Mb, IY). It is of 4 kinds, (1) [a verbal n. (Mb, IY, R), i. q. the *imp.* (M),] /like **نَزَالٌ** *Alight* (Mb, M, R), i. q. **اَنْزَلَ** [187] (Mb, IY, R), **دَرَاكٌ** *Overtake*, [i. q. **اَدْرَكَ** (IY),] and [**بَدَادٌ** (IY)] **بَدَادٌ** [said in battle (IY)], i. e. *Let each of you take his adversary* (M) : (a) according to S, it is universal in the *tril.* [below] (M, R), because of its frequency : but it is said [by Mb (R)] to be confined to hearsay, since no one may invent a form not spoken by the Arabs (IY, R), nor may we act upon analogy in the intensive forms ; while An says that Mb's disallowance is strong ; and therefore it is better to interpret what S says by supposing that by *universality* he means *frequency*, so that **فَعَالٌ** is quasi-regular because of its frequency (R) : **فَعَالٌ** as an *imp.* does not occur in the Revelation, except in the reading of AlHasan **لَا مَسَاسِي** XX. 97. *Touch me not* [below], which in the prefixion of **لَا** to the verbal n. is like their saying to the stumbler, when they imprecate upon him that he may not recover his footing, [**لَا تُعَا** (MAd)] *Mayst thou not recover thy footing !* (Sh) : (c) it is rare in the *quad.* (M) ; and is then **فَعَالٌ**, not **فَعَالٌ** (IY) : they are

agreed that (R) only two words of it occur in the *quad.*,
vid. قَرَقَارٌ (IY, R), i. e. قَرَقَرٌ (IY), as

قَالَتْ لَهُ رِيحُ الْأَصْبَا قَرَقَارٌ * وَاخْتَلَطَ الْمَعْرُوفُ بِالْأَنْكَارِ

[*The breeze of the east wind said to it (the cloud) "Rum-
ble (with thunder)" : and the ground wet with rain be-
came bleuded with the dry (AAz)*]; and [عَرَعَارٌ (IY, R),
i. e. *Play at العرعة*, which is a game of theirs (R)], as

مَتَكَنَّفِي جَنْبِي عَكَطَا كُلِيَهُمَا * يَدْعُو بِهَا وَلَدَانَهُمَا عَرَعَارٌ

(M, R), by AnNābigħa adhDhubyānī, *Surrounding the
two sides of 'Ukāz, both of them, while their lads call
out in it, Play at العرعة* (ABk): Mb says that deviation
[from the *imp. v.* to the *imp. verbal n.*] does not occur
in the *quad.* at all, قَرَقَارٌ being only an *imitation of the
sound of thunder*, and عَرَعَارٌ an *imitation of the cries of
boys*, as غَاقِي غَاقِي [200] is said; but Sf replies that what
S\ says is better, because in *imitation of sound* the 1st
does not differ from the 2nd, as غَاقِي غَاقِي, so that, if they
meat *imitation*, they would say قَارِ قَارِ and عَارِ عَارِ; while,
according to Akh [in the Book of Etymology (AAz)],
فَعْلَالٌ as an *imp. [verbal n.]* from the *quad.* is regular,
[because *intensiveness* is not peculiar to the *tril.* (AAz)]:
(d) the GG hold that this فَعْلَالٌ is made to deviate from

the verbal *imp.* for the sake of *intensiveness*, this intensive form for the *imp.* being like the intensive **فَعَالٌ** and **انْزِلْ** **انْزِلْ** for **فَاعِلٌ** : Jj says “ the *o. f.* of **نَزَالٌ** is **انْزِلْ** **انْزِلْ** , 3 or more ; and, 3 or more being *pl.*, and the *pl.* being *fem.*, **انْزِلِي** is said : they affix the **ي**, which is the *pron.* of the *fem.*, to the *v.* as an indication of the triple repetition, as they affix the **ل** in **الْقِيَا فِي جَهَنَّمَ** L. 23. “ *Cast, cast thou into Hell* [233] as an indication of the double repetition, its *o. f.* being **الَّتِي الَّتِي**, [like **يَا** “ **حَرَسِي** (607) (K)] ; and what is meant by the repetition is *intensiveness* : and afterwards they make **نَزَالٌ** deviate from **انْزِلِي**, so that **نَزَالٌ** is then *fem.*, like **انْزِلِي** ; and the evidence of the feminization of the *imp.* **فَعَالٌ** is the saying [of Zuhair (Abl)]

وَلَأَنْتَ أَشَجَعُ مِنْ أَسَمَةَ إِذْ دُعِيَتْ نَزَالٌ وَلَجَّ فِي الذَّعْرِ

“ *And assuredly thou art braver than the lion when Alight has been called out, and fright has been excited* ” : but, in my opinion, the verbal *n.*'s being made to deviate from the form of the *v.* is a thing that they have no evidence of ; and, the general rule being that every [expression] made to deviate from some thing does not pass out of the species to which that thing belongs, the *v.* cannot by deviation pass from the quality of *v.* to that of *n.* : and,

as for the *intensiveness*, it exists in all the verbal *ns.*, as we explained before [187], not in the manner asserted by Jj; and the femininization of the *v.* in نَعَيْتْ نَزَالٍ does not prove the *o. f.* of نَزَالٍ to be an *imp. v.* repeated, but is due to the paraphrase of نَزَالٍ by the كَلِمَة or لَفْظَة or دَعْوَة : (e) similarly the 2 kinds of the *inf. n.* and *ep.* are not devoid of the sense of *intensiveness* [194], so that حَمَادٌ and لَكَاعٌ are more intensive than الْحَمْدُ and لَكَاءُ (R): (2) made to deviate from (Mb), [and therefore] in the sense of (M), a [*det. (M) fem. (IY)*] *inf. n.* (Mb, M, R), being a proper name for it (IY), like فَجَارٌ *Wickedness* [a proper name (IY)] for الْفَجْرَةُ [8], جَمَادٌ for الْجُمُودُ [below], and حَمَادٌ for الْمُحَمَّدَةُ (M), as

إِنَّا اقْتَسَمْنَاهَا خُطَيْنَا بَيْنَنَا * فَحَمَلْتُ بَرَّةً وَاحْتَمَلْتُ فَجَارَ

by AnNābigha [adhDhubyānī (Mb, ABk), *Verily we have divided our qualities between us; and I have borne off goodness, and thou hast carried away wickedness* (ABk), i. e. الْفَجْرَةُ (IY)], and

جَمَادٍ لَهَا جَمَادٍ وَلَا تَقُولِي * طَوَالَ الْدَّهْرِ مَا ذُكِرْتُ حَمَادٍ

[by AlMutalammis (Akh, IY), *blaming wine* (Akh),]

“*Stagnation*” (say thou) to it, “*stagnation*”; and say thou not (to it), throughout the length of time, so long as

it is mentioned, "Praise," i. e. قَوْلِي لَهَا جُمُودًا وَلَا تَقُولِي لَهَا
حَمْدًا (Mb, IY), this being the sense, though it is made to
deviate as a [det.] fem. [above] (Mb): and hence بَدَأَ ,
as in

وَذَكَرْتُ مِنْ لَبِي الْمَحَلَّتِ شُرْبَةً * وَالْخَيْلُ تَعْدُو فِي الْأَصْعِيدِ بَدَأَ
[below], by 'Auf [Ibn 'Atīya (KF)] Ibn AlKhari' ['Amr
Ibn 'Abs (KF)], *And thou rememberedst a draught of the
milk of the herd of camels branded with a mark like a
ring, when the horses were running on the surface of the
ground dispersed*, i. e. بَدَأَ i. q. مُتَبَدِّئَةً, an inf. n. i. q.
the act. part., like عَدِلُ i. q. عَادِلُ [76, 143], being really
a [generic proper] name for a det. fem. inf. n., like الْبَدَّةُ ,
even if such an inf. n. has not been spoken, as though
it were an abandoned o. f.; and similarly in

كُنَّا ثَمَانِيَةً وَكَانُوا جَحْفَلًا * لَجِبًا فَشَكُوا بِالرِّمَاحِ بَدَأَ

by Ḥassān [Ibn Thābit, describing the day of Dhū Ḳarad
(SR)], *We were eight, and they were a noisy host:
and they were pierced with the spears, when dispersed*,

i. e. مُتَبَدِّئِينَ; for the d. s. may occur det. when it is
an inf. n., as فَعَلْتَهُ جَهْدَكَ and طَاقَتَكَ and أَرْسَلَهَا الْعِرَاقَ

[78] (IY): (a) they say "[made to deviate from (AAz)]
a det. fem. inf. n.": but to me no decisive evi-
dence of its determination or feminization has yet

presented itself : they hold, however, that it is [*det.* as being] one of the [generic] proper names for *id.* objects, like [^{زُورٌ} , ^{بَرَّةٌ}] [8], and ^{سُبْحَانُ} , ^{بَرَّةٌ} being a proper name for *all goodness*, and ^{فُجَارٌ} for *all wickedness* (Akh)] ; and sometimes the femininization of the verbal *n.* and *inf. n.* is argued, upon the ground of uniformity, from the femininization of the *ep.* and personal proper name, which are *fem.*, as will be seen ; but this argument is wonderful : (b) ^{فُجَارٌ} is said to be *det.* in ^{اِنَّ اَقْتَسَمْنَا الْخَ} [above] because of the determination of its companion, vid. ^{بَرَّةٌ} ; but this argument is like the 1st in strangeness, since assimilation of one word to another in determination or femininization notwithstanding that the word assimilated is not used *det.* or *fem.* as a novelty : if indeed qualification of such as ^{فُجَارٌ} by the *det. fem.*, as ^{فُجَارِ الْقَبِيحَةِ} , were authentic, it would be a good argument for both matters, determination and femininization : (c) even if we admit [that ^{فُجَارٌ} is *det.*], there is no evidence of the determinateness of its sisters ; and in their saying about the gazelles ^{اِذَا رَدَّتِ الْعَآءَ فَلَا} ^{اِذَا لَمْ تَرِدْ فَلَا اَبَابُ} ^{عَبَابٌ} ^{وَاِذَا لَمْ تَرِدْ فَلَا اَبَابُ} *When they come down to the water, there is no drinking deeply ; and, when they come not down, there is no yearning (for it), i. e. ^{فَلَا} ^{عَبٌ} and ^{فَلَا}*

أَب meaning لَا نَزَاعَ إِلَيْهِ, and the saying of AlMutalammis قُولِي لَهَا جُمُودًا أَلَخ [as above], and the saying of the Arabs لَا مَسَاسِي No touching! [above], i. e. لَا مَسِي, the indeterminateness is obvious : (d) according to those who hold that all the measures of فَعَال, *imp.*, *inf. n.*, *ep.*, and proper name, are *fem.*, they must, when used as [proper] names for a *masc.* [194], be diptote, like عَنَّا; whereas, according to the GG, they may be triptote, like صَبَاح; and this shows how the GG vacillate about their being *fem.* (R) : (3) made to deviate from (M) a [*fem.* (IY, R) prevalent (Mb, IY)] *ep.*, [which occupies the place of a substantive (149) (Mb) : this *ep.* does not occur in the *masc.*, is always used without a qualified, and is moreover of two kinds (R),] (a) used [(a) in most cases (IY) only (IY, R)] in the *voc.*, [according to hearsay (R),] as يَا فَسَّاق [56. A], يَا خَبِيل, and يَا لَكَاع (Mb, M, R), i. e. يَا فَاسَقَة, يَا خَبِيئَة, and يَا لَكَعَاء (Mb, R), because in the *voc.* it is in the position of a *det.* (Mb), since the *voc.* becomes *det.* by specific intention, like يَا رَجُل in رَجُل [48] ; (b) sometimes in the *non-voc.*, by poetic license, as أَطْرَف [497] (IY) : (a) this فَعَال and the *imp.* فَعَال may be formed with universal regularity from every *trit.* [above] *att.*

[completely (MKh) plastic (MKh, MAd)] *v.*, as نَزَالٌ, فَهَابٌ, and كَتَبٌ from نَزَلَ, ذَهَبَ, and كَتَبَ, and as زَنَى, فَجَرَ, فَسَقَ from يَأْزَنُ, يَأْجُرُ, and يَأْسُقُ: but not from such as اللُّصُوصِيَّةُ, because it has no *v.*; nor from such as دَخَرَ, اسْتَخْرَجَ, and انْطَلَقَ, because they exceed three letters, [such as دَرَاكٌ from ادْرَكَ being confined to hearsay (MKh)]; nor from such as حَلَلٌ, كَانُ, بَلَتْ, and صَارَ, because they are *non-att.* (Sh); nor from such as نَعَمٌ and بَيْتُسُ, [because they are aplastic] (MAd); nor from such as يَذَرُ and يَدَعُ [482], because they are not completely plastic (MKh): (β) this kind, which is used only in the *voc.*, does not occur as a generic proper name [7], i. e. does not, by prevalence of application to a [particular] qualified, become a proper name for it (R): (b) used in the *non-voc.*, [which is of two kinds, (a) what by prevalence of application becomes a generic proper name, like اَسَامَةُ (7), which is the more numerous (R),] as حَلَاقِي [and جَبَانٌ (M, R)] for *Fate* (Mb, M, R), made to deviate from حَالِقَةٌ and جَابِذَةٌ (AAz), *orig.* general *eps.* for all that *shears* and *drags away*, and afterwards, by prevalence of application, peculiar to the genus of *The Fates*

{(R)}; and [similarly (R)] حَنَانٌ and بَرَّاحٌ for *The sun* [from
 حَنَنْ roast and بَرَّاحٌ setting (R)]; and سَبَاطٌ for *Fever*,
 [because of its spreading through the body, from الشَّعْرُ
 Lank hair (R)]; and [many others, like (R)] كَرَارٌ
 for *The bead that the woman charms her husband with*!,
 [which is named كَرَارٌ because by their assertion it re-
 stores the husband (R),] whence their saying يَا كَرَارُ كَرِّبْهُ
 اِنْ اَدْبَرَ فَرْدِيْهِ وَاِنْ اَقْبَلَ فُسِّرِيْهِ O charm, restore him: if
 he depart, bring him back; and, if he approach, make
 him glad; and كَوَيْتَهُ وَقَاعٌ I branded him with the وَقَاعُ,
 which is [the proper name of (R)] a [particular (AAz)]
 brand upon the two haunches (M, R), or along the head
 from its front to its back (M), in the acc. as an inf. n. to
 كَوَيْتَهُ, i. e. كَيْتَهُ وَقَاعَةً meaning لَازِمَةٌ (R), whence

وَكُنْتُ اِذَا مَنِيتُ بِخَصْمٍ سَوٍّ * دَلَفْتُ لَهُ فَكَوَيْتُهُ وَقَاعَ

(M), by 'Auf Ibn AlAhwas (IY, AAz), *And I was wont,*
when I was tried by a foe of evil, to stalk up to him, and
brand him indelibly (AAz); and جَعَارٌ, [قَتَامٌ, and فَشَاحٌ
 (R)] for the *she-hyena* [below] (Mb, R): these [expres-
 sions (IY), and their likes (R), (among which IY in-
 cludes those given below under (b) except بَدَادٌ, which
 he places above among the inf. ns.), though orig. eps.

(IY),] are [used as (IY) generic (R)] proper names (IY, R); and are therefore *det.* (IY), as is proved by their qualification by the *det.*, as حَنَانُ الصَّالَةِ *The rising sun* (R): and [(b) what remains an *ep.* (R),] as قُطَامٌ, [i. e. قَاصَّةٌ كَانِيَةٌ (R),] whence

أُطَلْتُ فِرَاطَهُمْ حَتَّىٰ إِذَا مَا * قَتَلْتُ سُرَاتَهُمْ كَانَتْ قُطَامًا

[by 'Amr Ibn Ma'dikarib, when his mother had been killed by a tribe of the Arabs; *I prolonged* the period of my forbearance with *their hasty deed*, until, when *I had slain their chiefs*, it (the قَتْلَةٌ slaughter) was sufficient for me (AAz)]; and سَبَبْتُ سَبَّةً تَكُونُ لَزَامًا *I reproached him with a reproach that will be indelible*, i. e. لَازِمَةٌ; and لَا تَبُلُّ فَلَانًا عِنْدِي بَلَالٌ, i. e. بَالَةٌ (M, R), meaning *A bounty shall not light upon such an one near me, nor a benefit reach him from me*; and وَالْخَيْلُ تَعْدُو الْفُحَّ [above], i. e. مَتَبَدِّدَةٌ مُتَفَرِّقَةٌ, so that it is a *d. s.* [78, 140] (R): (4) made to deviate from فَاعِلَةٌ in (M) a [personal (R) proper (M, R)] name [of a woman or *fem.* thing (Mb)], as حَنَانٌ [194], قُطَامٌ (Mb, M, R), رُقَاشٍ (Mb), سَجَاحٍ (R), and the like, made to deviate from حَازِمَةٌ, قَاصِمَةٌ, etc., when used as names (Mb) for [certain (R)] women (M, R), سَجَاحٍ

being for the *woman* [of the Banū Yarbū' (IY)] *who set up for a Prophetess* (M) in the time of Musailima (IY); كَسَاب [6] and خُطَاف for 2 *bitches* (M, R); قَتَام , جَعَار , and سَكَاب for the *she-hyena* [above]; خُصَاف and سَكَاب for 2 *horses* (M), خُصَاف for a *stallion*, as in the *prov.* أَجْرَا *Bolder than the gelder of Khaṣāf*, because one of the kings [AlMundhir Ibn Imra alḲais (KF)] demanded him for covering from his owner [a man of Bāhila, said by Abu-nNadā to have been Hamal Ibn Yazīd Ibn Dhuhl Ibn Tha'labā (Md)], who refused and castrated him [in the presence of that king (Md)], and سَكَاب for a *mare* (R); عَرَار for a *cow* (M, R), as in the *prov.* [applied to every pair of equals (Md, IY)] عَرَارٍ بَكْحَلٍ 'Arāri was slain for Kaḥl (M); they being 2 *cows* that gored each other to death (Md, IY); وَبَار and شُرَاف for 2 *countries*; and لَصَاف (M, R) for a *mountain* (M), an *abode of the Banū Tamīm* (IY, R), as قَدْ كُنْتُ الْغ [below]: (a) this kind [of proper name] is coined [4,194] because it is not made to deviate before its use as a proper name corresponding to an object, and afterwards transferred to the *cat.* of proper name; and the difference between this kind and the preceding one [3, b, a] is that in this kind the sense of *qualificativity* is lost sight of, whereas in the preceding one *qualificativity* is meant [194] (IY): (b) all (R) these expressions

are *fem.* (Mb, R), even if the [person or thing] named by them be *masc.*; and in the saying

قَدْ كُنْتُ أَحْسِبُكُمْ اسْرِدَ خَفِيَّةً * فَذَا لَصَافٍ تَبِيضُ فِيهِ الْحُمْرُ

I have been wont to account you to be lions of a thicket ; and lo ! in Laṣāf the larks lay eggs ! the pron. of لَصَافٍ

is made *masc.* because it is renderable by the مَوْضِعْ ; and

there is another version فِيهَا , [as in the Bk and IY] :

(c) sometimes such *fems.* as these are used as names for a man, like سَعَادُ and زَيْنَبُ (R).

§ 194. IM says in the Tashīl "They are agreed "that [the ل of] فَعَالٌ, when an *imp.*, *inf. n.*, *d. s.*, or "*ep.* used as a proper name or only as a *voc.*, is pronounced with Kasr ; and each of them is made to deviate "from a *fem.* : so that, if one of them be used as a [proper] name for a *masc.* [193], it is like عَنَّاqُ", i. e. diptote ; "but is sometimes made like صَبَاحٌ", i. e. trip-tote : "and, if it be used as a [proper] name for a *fem.*, "it is like رَقَاشِ [193]" (YS). [The ل of] فَعَالٌ in the *imp.* is pronounced with Fath by the Banū Asad (R, Sh), for affinity to the ل and Fatha before it (Sh). The *inf. ns.* and *eps.* are *uninfl.* by common consent, because of their resemblance to the *imp.* فَعَالٌ [159] in *measure* and *intensiveness* [193]. The generic proper names

ought to be *infl.*, because the *uninfl.* word, when used as a [proper] name for something other than its form, must be *infl.*, as when a person is named ^{٩٨٤}أَيْن; [and may not be imitated, as when it is used as a (proper) name for the form (191), because in the former case you do not observe its original meaning, on account of which it is *orig. uninfl.*, but totally exclude it therefrom, whereas, when you make it a (proper) name for the form, you do observe its meaning in some respect, since the meaning of ^{٩٨٤}أَيْنَ ^{٩٨٤}أَيْنَ ^{٩٨٤}أَيْنَ ^{٩٨٤}أَيْنَ ^{٩٨٤}أَيْنَ, whose meaning is *verification, governs the nom. and acc.* (R on the proper name)] : but they are *uninfl.* because the generic proper names [7] are [only] *lit.* proper names, [which have the predicament of proper names in letter, such as diptote declension, anarthrousness, and prefixion of ^{٩٨٤}أَب and ^{٩٨٤}أَم, as in the surnames of human beings, and occur as *ss. s* and are qualified by *dets.*, but notwithstanding all this are applicable to the *indet.* (R on the proper name)] ; so that the sense of *qualification* remains in all of them [193], since they are prevalent *quals.* (R). As for the [personal (R)] proper names [of *fems.*, they have 3 *dial. vars.* (Sh):] (1) according to the people of ALHijāz, they are *uninfl.* (R, Sh) upon Kasr, unrestrictedly, [i. e. whether they end in *ء* or not (YS),] as

إِنَّا قُلْتُ حَذَامٍ فَصَدَّقْتُهَا * فَإِنَّ الْقَوْلَ مَا قَالَتْ حَذَامٍ

(Sh), by Lujaim Ibn Ṣa'b, *When Ḥadhām (the wife of the poet) says a saying, then believe ye her: for verily the true saying is what Ḥadhām has said* (Jsh): their making these names *uninfl.* is contrary to analogy, since *qualification* has no meaning in them, so that the *uninflectedness* belonging to them in the state of *qualification* might be observed; but, seeing that there is no contradiction between *qualification* and the *quality of proper name* as respects the sense, they make them *uninfl.* like the *quals.*, although they are coined [193], not transferred from *quals.*, in order to treat them like the proper name transferred from the *qual.*, because it is more numerous than the other (R): (2) according to a few of the Banū Tamīm, they are *infl.* as diptotes (R, Sh), unrestrictedly (Sh), in conformity with analogy, being *infl.* because denuded of the sense of *qualification*, and diptote because of the *quality of proper name* and *femininization* in them [18] (R): (3) according to most of them [and to their chaste speakers (R)], they are *uninfl.* [upon Kasr (Sh), with a view to Imāla (634) (R),] if they end in , ; and diptote if they do not end in , (R, Sh): the poet says مَتَى تَرْدُنِ الْخ [64]; and AlA'shà [Maimūn Ibn Kais (MAd), whose abode was in AlYamāma with the Banū Tamīm (IY),] says, combining the two Tamīmī *dials.*,

أَلَمْ تَرَوْا أَرَمًا وَعَادًا * أَوْدَىٰ بِهَا اللَّيْلُ وَالنَّهَارُ
وَمَرَّ دَهْرٌ عَلَىٰ وَبَارَ * فَهَلَكْتَ جَهْرَةً وَبَارَ

(Sh) *Saw ye not Iram and 'Ād? The night and the day destroyed them. And a time passed over Wabār, and Wabār perished openly* (AAz).

§ 195. هِيَهَات is pronounced with Fath of the ت [in the *dial.* of the people of AlHijāz (M)], Kasr [in the *dial.* of Asad and Tamīm (M)], and Damm [by some of the Arabs (M)]. Sometimes its [1st (R, AAz)] ه is changed into Hamza, [also with triple vocalization of the ت (R)]; and sometimes it is pronounced with Tanwīn (M, R) in these 6 *dial. vars.* (R). It is read with all 3 vowels [in XXIII. 38. (504), with and without Tanwīn (K, B) : for Fath is the general well-known reading, and with Tanwīn is transmitted from AlA'raj; Kasr without Tanwīn is the reading of Abū Ja'far athThakafi, and with Tanwīn is read by IIU; and Damm with Tanwīn is the reading of Abū Haiwa, and without Tanwīn is said to be read by Ka'nab (IY)]: the poet says

تَذَكَّرْتُ أَيَّامًا مَضِيَّةً مِنَ الصَّبِيِّ
هِيَهَاتَ هِيَهَاتَ إِلَيْكَ رُجُوعَهَا

[*Thou hast called to mind days of boyhood that have passed: then far, far off is their return to thee!* (AAz)]: and the saying of the poet [describing camels (IY)]

يُصْبِحُنَّ بِالْقَفَرِ نَارِيَاتٌ * هِيَهَاتَ مِنْ مُصْبِحِهَا هِيَهَاتَ

[*They become in the desert wending their way : far, far off is their place, or time, of entering upon the morning !*, ^أ being red. (AAz),] is related with Damm of the 1st and Kasr of the 2nd (M). Some make the ت quiescent [even in continuity (R), as هَيْهَاتَ هَيْهَاتَ, which is read {in XXIII. 38. (K, B)} by 'Īsā alHamdānī, and is a version transmitted from IAl (IY)]; some elide the ت, [as هَيْهَ (IY, R) ; some make it a ن (M), as هَيْهَان (IY)]; and some say أَيَهَا, [أَيَهَا with Tanwīn (R),] أَيَهَاك [with the ك of allocution (IY, R)], and أَيَهَان (M, R) with a Hamza and ن both pronounced with Fath, but, as the author of the Mughnī says, with a ن pronounced with Kasr (R). Sgh cites 36 *dial. vars.* of it, هَيْهَاتَ and أَيَهَاتَ, هَيْهَان and أَيَهَان, each of these six pronounced with Damm, Fath, or Kasr of the final, and each [of these 18] pronounced with or without Tanwīn ; and others cite هَيْهَاك and أَيَهَاك, هَيْهَاءَ and أَيَهَاءَ, and هَيْهَاتَ and أَيَهَاتَ (A), making the total 42 ; and the KF adds 13 others, هَيْهَاتَ and أَيَهَاتَ, and هَيْهَان and أَيَهَان, with Kasr of the ي because of the 2 quiescents, and with triple vocalization of the final, and أَيَاتَ with charge of the two ʾs into Hamzas (Sn). According to

[some of (R)] the GG, (1) the one pronounced with Fath [of the ت (IY, R)] is *sing.* [646], its ت denoting *femininization*, and its *o. f.* being هِيَهِيَّةٌ ; (2) the one pronounced with Kasr [of the ت (R)] is the [sound (IY)] *pl.* of the one pronounced with Fath, its *o. f.* being هِيَهِيَّاتٌ [234], and its ج being then elided (M, R), because it is *indecl.*; (3) the one pronounced with Damm of the ت may be *sing.* or *pl.*: but this is all imagination and conjecture. The ت is pronounced with Fath in most cases, from regard to its *o. f.* when it was an unrestricted *obj.* [187, 199]; with Kasr because of the two quiescents [664]; and with Damm to notify by the strength of the vowel the strength of the meaning of *farness* in it, since its meaning is *How far (he, or it) is!* [187] (R). When pronounced with Damm, it is written, according to F, with the ت; but, according to IJ, with the ڤ (A).

§ 196. شَتَّانٌ is i. q. اِفْتَرَقَ [187] with *wonder*, i. e. *How different!*; and therefore requires two *ags.*, like اِفْتَرَقَ , as شَتَّانُ زَيْدٌ وَعَمْرُو * *How different are Zaid and 'Amr!* (R). ما may be redundantly inserted [after it (R), before the *ag.* (Sh), as شَتَّانُ مَا زَيْدٌ وَعَمْرُو (565) (R), whence

شَتَّانُ مَا نَوْمِي عَلَى كُورِهَا * وَنَوْمُ حَيَّانٍ أَخِي جَابِرٍ

(Sh), by Al A'shà, *How different are my sleep upon her saddle in the desert and the sleep of Hayyān the brother of Jābir !* (MAd)]. And شَتَانُ مَا بَيْنَ زَيْدٍ وَعَمْرٍو is said [in the less frequent and less chaste usage (R)], as

لَشَتَانُ مَا بَيْنَ الْيَزِيدِيِّ فِي النَّدَى
يَزِيدٍ سَلِيمٍ وَالْأَعْرَابِيِّ حَاتِمٍ

(R, Sh), by Rabī'a [Ibn Thābit alAsadi (IKhn)] arRaḳḳī, [(By God,) *how different are, or how far is that (distance) which is between* (MKh), *or how far is the separation of* (MAd), *the two Yazīds in munificence* (MKh, MAd), *Yazīd Ibn Usaīd of Sulaim and the illustrious Yazīd Ibn Hātim* (MAd) alMuhallabī! (IY, IKhn),] this being allowable upon the ground that [مَا بَيْنَ is red., and الْيَزِيدِيُّ an ag. constructively in the nom.; or that (MKh)] شَتَانُ is i. q. بَعْدُ, because the latter does not require two or more ags., and مَا [conjunct (MKh),] a met. for الْبَرُّ or الْمَسَافَةُ, [ag. of شَتَانُ (MKh),] i. e. *How far is that (interval or distance) which is between them !*; or that شَتَانُ is i. q. بَعْدُ, and مَا red., as it is without بَيْنَ, and بَيْنَ ag. of شَتَانُ, in accordance with the opinion of Akh on يَفْصِلُ بَيْنَكُمْ LX. 3. *Your union shall be severed*, where بَيْنَكُمْ [159], says he, is the subject, but is not put into the

nom. from disapproval of its exclusion from the *acc.* permanently belonging to it in most of its usage (R). It is disallowed, however, by As (R, Sh), who says that the poem is post-classical, because he holds that شَتَّى is *du.* of شَتَّ separate, an *enunc.* of what follows it, [not a verbal *n. i. q.* اِفْتَرَقَ (YS, MAd),] he being misled by two things, a *dial. var.* with Kasr of the ش [187] and the fact that the *nom.* after it is only a *du.* or *i. q.* the *du.*, not a *pl.*, [the last three in شَتَّى هَذَا الْخ (187) being in the predicament of one, i. e. شَتَّى هَذَا وَذَاكَ (AAz)]; whereas, if it were *i. q.* اِفْتَرَقَ, the *pl.* might occur as *ag.* of it: but the chaster *dial. var.* with Fath of the ش falsifies his opinion; and also, if شَتَّى were an *enunc.*, it might be posterior to the *inch.*, since there is nothing to necessitate its priority [28], whereas it has not been heard posterior (R). But, as for the saying of a post-classical poet

جَازَيْتُمُونِي بِالْوَصَالِ قَطِيعَةً * شَتَّى بَيْنَ صَنِيعِكُمْ وَصَنِيعِي

[Ye have requited me for union with estrangement: how far is the separation of your dealing and my dealing? بَيْنَ being *ag.* of شَتَّى, the construction in (MAd)] it was not used by the Arabs; and it is sometimes explained by subaudition of مَا conjoined with بَيْنَ, [i. e.

how far is that (distance) which is between your etc. (MKh), م being an ag. (MAd),] according to the saying of the KK that suppression of the conjunct [n. other than اَلْ (MAd)] is allowable [177] (Sh).

§ 197. اِف has the following *dial. vars.*, (1) اِف ; (2) اِف ; (3) اِف ; (4) اِف ; (5) اِف [187]; (6) اِف (M, R, KF); (7) اِف ; (8) اِف (M, R), sometimes followed by تَفَّ , as اِف , اِف (R); (9) اِف (M); (10) اِف (R); but I do not know اِف [41] with the ة of femininization [as a verbal n.] ; and, if it does occur, how rare it is ! (IY); (11) اِف (KF); (12) اِف (IY, KF), read by Ibn 'Abbās (IY); (13) اِف ; (14) اِف ; (15) اِف ; (16) اِف ; (17) اِف (KF); (18) اِف ; (19-21) اِف [with the ا of femininization (IY, KF), upon the measure of فَعْلَى (IY),] pronounced [without Imāla (KF),] with [pure (KF)] Imāla (IY, R, KF), and betwixt and between (KF); (22) اِف (IY, KF) with Kasr (KF), said by the vulgar (IY); (23) اِف ; (24) اِف ; (25) اِف ; (26) اِف ; (27) اِف (KF); (28) اِف (R, KF); (29) اِف ; (30) اِف ; (31) اِف ; (32) اِف ; (33) اِف ; (34) اِف ; (35) اِف ; (36) اِف ; (37) اِف , like اِنَا ;

(38) اَفِي with Imāla ; (39) اَفِي with Kasr ; (40) اَفْ ; (41) اِفْ ; (42) اَفْ ; (43) اَفْ ; (44) اَفْ (KF). It is *uninfl.* upon Kasr because of the concurrence of two quiescents; and its Tanwīn in the reading of Nāfi' and Ḥafṣ denotes *indeterminateness* [198] : Ibn Kathīr, Ibn 'Āmir, and Ya'kūb read with Fath, by way of alleviation ; and it is so read with Tanwīn : and it is read with Damm for alliteration, like مَنْذُ [203], with and without Tanwīn (B on XVII. 24).

§ 198. IM says in the CK that, since these words are *vs.* as respects the sense, but *ns.* as respects the letter, they are made *det.* and *indet.*, the sign of the *det.* being its divestment of Tanwīn [187], and the sign of the *indet.* being its use with Tanwīn ; and that, since pure *ns.* are [of three kinds,] always *det.*, like the *prons.* and *dems.*, always *indet.*, like أَحَدٌ, عَرِيبٌ, and دِيَارٌ, and sometimes *det.* and sometimes *indet.*, like رَجُلٌ and فَرَسٌ, so (A) these *ns.* are [of three kinds (M),] (1) always *det.*, like [نَزَالٌ (193) (A),] بَلَّةٌ [192], and آمِينٌ [187] : (2) always *indet.*, like [لَهَا in *restraint* (M),] وَهَى [in *instigation* (M),] and وَهَى [187] (M, A) in *wonder* ; and hence فِدَاءٌ لَكَ فُلَانٌ with Kasr and Tanwīn, i. e. لِيَفْدِيَكَ, as

مَهْلًا فِدَاءَ لَكَ الْأَقْرَامَ كُلَّهُمْ * وَمَا أَثِمَرُ مِنْ مَالٍ وَمِنْ وَلَدٍ

(M), by AnNābigha adhDhubyānī, *Gently, let the peoples, all of them, and what I muster of wealth and of children, ransom thee!* (ABk), ^{أَلْقُوا} being in the *nom.* as *ag.* of ^{فَدَا}, because it is i. q. ^{أَيْفِدَك} (IY) : (a) ^{أَيُّهَا} may be an *ej.* acting as a substitute for the *inf. n.*, *infl.*, governed in the *acc.* like ^{سَقِيَا} [41], meaning ^{كُفَا}, [in which case the Tanwīn is the Tanwīn of complete declension,] as ^{أَيُّهَا} ^{عَنَا} *Desist from troubling us*; or a verbal *n. uninfl.*, in which case the Tanwīn is [the Tanwīn of indeterminateness,] like that which is in ^{صَ} [below] : and similarly every Tanwīn after such of these *n.* as are pronounced with Fath [of the final] admits of the two alternatives, as ^{رَوِدَا} [188], ^{حَيَّهَا} [191], and ^{وَجَّ} (R) : (b) IS says that ^{أَيُّ} without Tanwīn is allowable, but rare (IY, R) : (c) sometimes the Hamza of ^{أَيُّ} [below] and ^{أَيُّهَا} is changed into ^{هَ}, as ^{هَيَّ} and ^{هَيَّهَا} (R) : (d) ^{فَدَا} is *uninfl.* because of its occurrence in the place of the *imp. v.* [159], i. e. ^{أَيْفِدَك}; and is pronounced with Kasr because of the concurrence of two quiescents [664] (IY) : (3) used in two ways (A), *det.* and *indet.* (M), being divested of Tanwīn when intended to be *det.*, and pronounced with Tanwīn when intended to be *indet.* (A), like ^{صَ} and ^{صَ} [187, 200], ^{أَفْ} and ^{أَفْ} [197] (M,

A), اِيْه and اِيْه [187, 200], غَاقِي and غَاقِي [200] (M): (a) As asserts that the Arabs use only اِيْه with Tanwīn, and charges Dhu-rRumma with error in saying قُلْنَا and قُلْنَا [187] (IY, R); and IS says that he intends Tanwīn, since his meaning is *Tell a story, whatever story it be, about Umm Sālim*, but that he omits it by poetic license (R). The Tanwīn affixed to these *ejs.* only distinguishes between the *det.* and *indet.* [608], not being found in a *det.* at all; and only follows the vowels of uninflectedness, not being like the Tanwīn of زَيْد [and رَجُل], which follows the vowels of inflection in the *det.* and *indet.* (IY). What IM mentions [above] is the well-known opinion; but some hold that all the verbal *ns.*, with or without Tanwīn, are *det.* with the determination of the generic proper name [187] (A).

§ 199. Among the verbal *ns.* are *adv.* and their likes, governing in the *gen.* a *pron.* mostly of the 2nd *pers.*, anomalously and seldom of the 3rd, as in the saying عَلَيْهِ شَخْصًا لَيْسَنِي [164] and the saying of the Prophet مَنِ اشْتَهَى مِنْكُمْ الْبَاءَةَ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّ لَهُ رَجُلًا *Whoso of you lusteth after copulation, let him keep to fasting, for verily it hath the effect of gelding by compression of the two testicles* (R). IM says in the CK that this sort is not used except conjoined with the *pron.* of the 2nd

pers.; and that ^{أَعْلَى} عَلَى ^{أَلْشَىءَ} [164], ^{لِيَلْزَمَ} i. q. ^{أَعْلَى} عَلَيْهِ ^{رَجُلًا} pers.; and ^{أَوَّلِيَّةَ} , and ^{أَتَنَحَّى} i. q. ^{أَلَى} are anomalous: but his language in the Tashīl implies that these are not anomalous (A). ^{عِنْدَكَ} , ^{لَدَيْكَ} , and ^{دُونَكَ} mean *Take*. The o. f. is ^{عِنْدَكَ} ^{زَيْدٌ} ^{فُخْذَةٌ} *Beside thee is Zaid: then take him*, and similarly ^{لَدَيْكَ} ^{زَيْدٌ} and ^{دُونَكَ} ^{زَيْدٌ} , what follows them being put into the *nom.* as an *inch.*; but afterwards it is abridged from the nominal and subsequent verbal *prop.* to the *adv.*, which is then so often used that it becomes i. q. ^{خُذْ} , and therefore governs with its government: while the *adv.*s. are *uninfl.* upon *Fath*, because it is the vowel appropriate to them in their o. f. when they were *adv.*s., as we said of the *inf. ns.* that become verbal *ns.* [188, 195]; and they have no place [in inflection], like those *inf. ns.*, because they act as substitutes for what has no place [187] (R). ^{وَرَاكَ} means *Keep back*, and ^{أَمَامَكَ} *Advance* (R, A) or *Be on thy guard from the direction of thy front*: but these may be said to remain *adv.*s., since they do not govern an *obj.* in the *acc.* [but see § 187], like ^{عِنْدَكَ} and ^{لَدَيْكَ} ; and in that case the full phrase is ^{أَسْتَقِرَّ} ^{أَمَامَكَ} and ^{وَرَاكَ} [498] (R). And ^{مَكَانَكَ} means ^{أَثْبَتَ} [420] (IY, A), so that it is *intrans.* (Sn), as ^{مَكَانَكُمْ} ^{أَنْتُمْ}

^{٨٥ ٥٥ ٥٥ ٥٥} و شركائكم X. 29. *Stand fast, ye and your partners*, like
^{٨٥ ٨٥ ٥٥ ٥٥} اثبتوا انتم الخ [158] (IY); and the KK transmit it as *trans.*,
 e. g. ^{٤٨} مكانك ^{٥٨} زيداً *Wait for Zaid*, i. e. ^{٥٨} انتظرة : but Dm
 says " I know not what need there is to make this sort of
 " *adv.* a verbal *n.*, nor why they do not make it an *adv.* ;
 " for the assertion of the verbal *n.* is good only where
 " the combination of that [*n.*] and that *v.* is impossible,
 " as in ^{٨٨} صة , ^{٨٨} عليك , and ^{٨٨} اليك , not where it is possible ;
 " whereas ^{٨٨ ٥٨ ٥٨} اثبت مكانك and ^{٨٨ ٥٨ ٥٨} تقدم امامك may be said,
 " not ^{٨٨ ٥٨ ٥٨} اسكت صة , etc" (Sn). And ^{٥٨} عليك ^{٥٨} زيداً is said
 [187], meaning *Take Zaid, orig.* ^{٥٥ ٥٨ ٥٨} عليك اخذة ; and ^{٨٨} اليك
^{٥٨} ضم ^{٥٨} علقك ^{٥٨} اليك ^{٥٨} وتنج عنى , *orig.* ^{٥٨} غنى , *orig.* ^{٥٨} غنى
Gather thy belongings to thee, and withdraw from me, and afterwards
 abridged, as we have mentioned: and Akh heard a man say
^{٥٨} اتنصى الى meaning ^{٥٨} اتنصى I will withdraw [187] , which is an
 anomalous enunciation contrary to the rule of the *cat.*,
 since the rule of the *adv.* and their likes is to be *imps.*,
 so that ^{٥٨} على and ^{٥٨} دونى are not said by analogy to it ;
 and, as for ^{٥٨} على meaning ^{٥٨} اولنى *Present to me*, it is con-
 trary to rule in another respect, since it is an *imp.*,
 but the *pron.* governed in the *gen.* by it is in the sense
 of the *obj.*, as ^{٥٨} على ^{٥٨} زيداً meaning *Bring him near to me*
 [187], whereas the rule is that the *gen.* should be an

ag.; and Akh heard ^{عَلَى} ^{عَبْدِ} ^{اللَّهِ} ^{زَيْدًا} meaning *Bring Zaid near to 'Abd Allah*, which is more anomalous than ^{عَلَى}, because ^{عَلَى} governs the explicit *n.* in the *gen.* And Ks allows *instigation* by all the *adv.* of place and *preps.* regularly; but others restrict it to hearsay, which is the proper way (R). IM says in the CK that there is a dispute about the *pron.* attached to these words, its position being that of (1) a *nom.* [as an *ag.* (Sn)], according to Fr ; (2) an *acc.* [as an *obj.* (Sn)], according to Ks, [the *ag.* being latent, as ^{عَلَيْكَ} ^{زَيْدًا} meaning ^{الزَّم} ^{نَفْسَكَ} ^{زَيْدًا} *Keep thyself to Zaid* (Sn)]; (3) a *gen.* [by prothesis in such as ^{دُونِكَ}, and by the *p.* in such as ^{عَلَيْكَ} (Sn)], according to the BB, which is the correct opinion, because Akh quotes ^{عَلَى} ^{عَبْدِ} ^{اللَّهِ} ^{زَيْدًا} from chaste-speaking Arabs : [but in the first two opinions what is after the transfer to the *cat.* of verbal *n.* is regarded, and in the last what was before the transfer (Sn)]. And, in addition to that [ك in the position of a *gen.* (Sn)], with every one of these [verbal] *ns.* there is a latent *pron.* in the position of a *nom.* as an *ag.*, so that in corroboration you may say ^{عَلَيْكُمْ} ^{كُلُّكُمْ} ^{زَيْدًا} with the *gen.* as a *corrob.* of the present *gen.*, or the *nom.* as a *corrob.* of the latent *nom.*; [and similarly, when we say that the ك is in the position of an *acc.*, ^{كُلُّكُمْ} is allowable;

whereas, when we say that it is in the position of a *nom.*, it is itself the *ag.* (Sn)].

§ 200. The ejaculatory *n.* is what is applied to (1) the address of the irrational, or of what is in the predicament of the irrational, such as the young of human beings; (2) the imitation of sounds: so [says IM] in the CK (A). The expressions that the GG name *ejs.* are of three kinds, (1) imitations of sounds proceeding from (a) dumb animals, like غَاقٍ [below]; (b) inanimate substances, alike طَقٍ [below]: (2) sounds uttered from the mouths of human beings, and naturally indicative of meanings in their minds, like أَفٌ and تَفٌ; for he that is disgusted at anything utters from his breast a sound [Ugh!] resembling the expression أَفٌ, and from him that spits upon a disgusting thing proceeds a sound resembling تَفٌ: (3) cries wherewith animals are cried to when something is required from them, (a) *coming*, like جَوْتُ; (b) *going*, like هَلَا; (c) *some other matter*, like سَا for *drinking*: but I see nothing to prevent our hazarding the conjecture that these cries, with which the brutes are cried to, are verbal *ns.* i. q. the *imp.*, as some hold; because God has made the brutes like rational beings in understanding what is required from them. The three kinds are named *ejs.* because they are *orig.* simple or disconnected sounds, not words indicative of meanings. Afterwards, being

wanted for use in the middle of the sentence, they are treated like words ; and co-ordinated with the noblest of words, i. e. *ns.*, the better to indicate their inclusion among the apparent kinds of words : so that the Tanwīn is affixed to some of them, as غَاقِي and أَف [198]; اَلْ is prefixed to some [187], vid. when the *expression*, not the *meaning*, of the *ej.* is intended, as بِاسْمِ الْمَاءِ [123] and كَمَا زَعَمَتْ بِالْجَوْرِ [below]; some are made to mean i. q. *inf. ns.*, as أَف لَكَ , i. e. كَرَاهَةً لَكَ ; and some are governed in the *acc.* like *inf. ns.*, as وَاهَا لَكَ , i. e. طَيِّبًا [198]: and what some GG say, vid. that the Tanwīn of غَاقِي [below] denotes *indeterminateness* [198], is of no account, since *determinateness* and *indeterminateness* have no meaning [187] in it ; nor is there anything to prevent your saying the like of this about such as صَع and اِيء , because such as صَع is *orig. an ej.*; and then we shall be relieved from the difficulty of explaining the Tanwīn in the two preceding ways [187] (R). The ejaculatory *ns.* are [all (IA)] *uninfl.* (R, IA), because they are *orig.* simple sounds not entitled to construction, which is the requirer of inflection [159]; or because some of them are constituted like *ps.*, i. e. of 2 letters, as is said (R); [or] because they resemble the verbal *ns.* (IA). When they occur constructed, they may be *infl.*: Jāhīm Ibn Al'Abbas says

تُرَدُّ بِكَيْهَلٍ وَعَاجٍ وَ إِنَّمَا * مِنَ الْعَاجِ وَالْكَيْهَلِ جُنْ جُنُونُهَا

She is driven back with "Make haste" and "Get along"; and her madness is only inflamed from the "Get along" and the "Make haste"; and the poet [Dhu-rRumma (AAz)] says تَدَاعَيْنِ الْخ [123]: but another ['Uwaif alKawāfi (FA) alFazāri (T)] says

دَعَاهُنَّ رَدَّنِي فَارْعَوِينَ لِصَوْتِهِ
كَمَا زَعَمَتْ بِالْجَوْتِ الظَّمَاءُ الصَّوَادِيَا

[He that rode behind me called them (certain women); and they forbore at his voice, (and returned to him,) as thou urgest with the جَوْتِ the thirsty parched (camels towards the water) (AAz)], by imitation notwithstanding the ا and ل ; and you say زَجَرْتَهُ بِهِيْ or بِهِيْ I chid him with هَيْيْ [below], as you say in the case of ps. اِنْ لَوْا

لَا يَحْدُ اِلَاٰهَةٌ [191], and in the case of the uninfl. n. اِلَاٰهَةٌ

God (exalted be He!) is not limited by "Where?": and with the ل inflection is more frequent than uninflectedness, as مِنَ الْعَاجِ وَالْكَيْهَلِ with the gen. and بِأَسْمِ الشَّيْبِ, because the ل removes the n. from resemblance to the p. [2]; but the ا and ل do not necessitate inflection, as is proved by اَلْآنَ [206] and

الَّذِي [176]: whereas, when the Tanwīn is affixed to these *ns.*, then, if their *expressions* be intended by them, as in *بِجَهْلٍ وَعَاجٍ*, they must be *infl.*, because it is then the Tanwīn of declinability; but, if it be affixed to them without this intention, as in *غَاقٍ* [above] and *صَمَةٍ*, they are *uninfl.*, because it is the Tanwīn of coordination and correspondence, not the Tanwīn of declinability. Among the *ejs.* that are *imitations of the sounds of human beings, dumb animals, or inanimate substances*, are (1) طَيْغٍ the *imitation of the sound of the laughter*; (2) غَاقٍ or غَاقٍ the *croak of the raven*; (3) شَيْبٍ the *imitation of the sound of the lips of camels in drinking*; (4) مَاءٍ the *cry of the doe-gazelle when she calls her young one*; (5) صَاقٍ and طَقٍ *imitations of the sound of the fall of stones one upon another*. Among the *ejs. wherewith the brutes are cried to* are (1) هَلَّا for *chiding horses*, i.e. *Step out*, and sometimes used to chide the *she-ohmel* also; (2) عَدَسٍ for *chiding the mule*, and sometimes used as a *name for a mule*, both admissible in عَدَسٍ أَلْفٍ [83], except that the pause upon the سِي strengthens the opinion that it is for *chiding*; (3) هَيْدٍ with four *dial. vars.*, and هَادٍ with *Fath of the د* for *chiding camels*; (4) جَرَتْ for *calling*

camels to drink ; (5) عَاجَ or عَاجٍ for chiding the she-camel ; (6) سَا and تَشْوُ for calling the he-ass to water.

And among the *ejs.* indicative of states in the mind of the speaker are (1) دَى , which denotes repentance or

wonder [187] : (a) according to Fr, the o. f. of دَيْلٌ

is دَى ; and the ل is a prep., the o. f. being دَى لَكَ ,

i.e. عَجَبًا لَكَ I wonder at thee ! ; but is afterwards so

frequently used [with دَى] as to be compounded with it

and become the ل of the v., so that they say وَيْلًا and

دَيْل : while others hold وَيْل , وَيَم , وَيَس , and وَيِب to

be distinct words meaning destruction, and to be inf. ns.

having no vs. [41] : (b) the saying وَيْلَمَةٌ [84] is related

with (a) Damm of the ل , in which case the o. f. is

either (a) وَيْلُ أُمِّهِ , The destruction of his mother (is real-

ized) ! , an *inch.* whose *enunc.* is suppressed, i. e. هَلَاكُهَا

حَاصِل , meaning God destroy her ! , as قَاتِلَةُ اللَّهِ God fight

against him ! is said in wonder, because the thing, when

it reaches its extreme, is cursed as a protection from the

fatal eye ; while the Hamza is then irregularly elided [658].

for alleviation, since وَيْلَمَةٌ becomes like one word im-

porting the meaning of عَجَبًا : or (β) دَى لَامَةٍ I marvel at

his mother, (*what a child she has borne*)!, i.e. ^{عَجَبًا لَهَا أَي} عَجَبًا لَهَا أَي, the Damma of the Hamza being then irregularly transferred to the mobile ل, and the Hamza elided for alleviation, because the composition mentioned is intended: (b) Kasr of the ل, in which case its o. f. is ^{وَيَ لَا مَع} وَيَ لَا مَع, and the Hamza is then elided with its Damma: (c) ^{وَيَكُنْ} وَيَكُنْ, as in ^{وَيَكُنْ} وَيَكُنْ, XXVIII. 82. [below], is, according to Khl and S, ^{وَيَ} وَيَ denoting *wonder* compounded with ^{كَانَ} كَانَ [denoting *comparison* (B)], uncontracted, as in the text, or contracted [525], as in ^{وَيَكُنْ مِنْ أَلْفِ} وَيَكُنْ مِنْ أَلْفِ [187]; but in this saying there is a sort of obscurity in the meaning, because the meaning of *comparison* is not plain in such as ^{وَيَكُنْ} وَيَكُنْ ^{يَبْسُطُ الرِّزْقَ} يَبْسُطُ الرِّزْقَ, XXVIII. 82. [above] *I marvel because, or verily* [187], *God enlargeth subsistence*, ^{وَيَكُنْ} وَيَكُنْ ^{يَكُنْ} يَكُنْ, XXVIII. 82. [509], and ^{وَيَكُنْ} وَيَكُنْ [187]: while Fr says that ^{وَيَ} وَيَ is a word of *wonder*, which has the ك of allocution affixed to it, as in ^{وَيَكُنْ} وَيَكُنْ ^{وَيَكُنْ} وَيَكُنْ [187], i. e. ^{وَيَكُنْ} وَيَكُنْ and ^{وَيَكُنْ} وَيَكُنْ *Eجباً منك* and *عجباً إليك*, i. e. ^{وَيَكُنْ} وَيَكُنْ [187], i. e. ^{وَيَكُنْ} وَيَكُنْ and ^{وَيَكُنْ} وَيَكُنْ *I wonder at thee*, and ^{وَيَكُنْ} وَيَكُنْ added to it; and that the meaning of XXVIII. 82. [509] is *Hast thou not seen that the unthankful etc?*, as though the person addressed were asserting that they did prosper, and the speaker there-

before shown [187]: (4) ^{كَيْ} and ^{أَخ}, [a word said upon *disgust* (AAz),] which, in the saying of the poet [Al'Ajjāj (AAz)]

لَا خَيْرَ فِي الشَّيْخِ إِذَا مَا جَنَّ * وَسَلَّ غَرْبُ عَيْنِهِ وَلَحَا
وَأَثْنَتِ الرَّجُلُ فَصَارَتْ فَصَا * وَصَلَّ الْغَانِيَاتُ أَخَا

[There is no good in the old man when he lets his water run, and the duct of his eye flows and fills with tears, and the leg bends and becomes curved like a snare, and the union of the blooming maids becomes loathsome (AAz)], also related ^{كَفَا}, is treated like the *inf. n.*, and is therefore *infl.*, being an *inf. n. i. q. the pass. part.*, i. e. ^{مَكْرُوهَا} (R).

THE UNINFLECTED ADVERBS.

§ 201. Some *advs.* [64] are *uninfl.* [159] (Sh, Jm), not all (Jm) : upon quiescence, like اِنْ [204] ; Fath, like اَلَا [206] ; Kasr, like اَمْسِ [206] ; and Damm, like حَيْثُ [202] (Sh). Among the [*uninfl.* (Jm)] *advs.* is that [*adv.* (Jm)] which is cut off from prothesis [by suppression of the *post.* in letter, not in intention (Jm)], like قَبْلُ and بَعْدُ (IH). The *advs.* heard cut off from prothesis [115], are قَبْلُ, بَعْدُ, تَحْتَ, فَوْقَ, اِمَامَ, قَدَامَ, مِنْ عَلَ, مِنْ اَوَّلِ, مِنْ اَسْفَلِ, خَلْفَ, وَرَاءَ, and such as are in their sense, like اَخِرَ, شَمَالِ, يَمِينِ, etc., are not treated analogously to them. The *post.* [*n.* or *prop.*] is suppressed, if the suppressed be represented *post.* to a *n.* in apposition with the 1st *pre.*, as اَلَا عَالَمٌ اَوْ [128] : whereas, if it be not represented, it is not suppressed, except from what is indicative of a *relative matter*, which is not complete without something else, like قَبْلُ, بَعْدُ, and their sisters mentioned, and كُلُّ, بَعْضُ, and اِنْ ; nor even from this, except when there exists a context to specify that suppressed. These *advs.*, when cut off from the *post.*, are *uninfl.* because of

their resemblance to the *p.* [159] in their need [497] of the sense of that suppressed. As for ^{اَنْ} ^{حَيْثُ}, and ^{اِذَا} [159], although they are *pre.* to the *props.* present after them, still their prothesis is not apparent, since the prefixion is really to the *inf. ns.* of those *props.*, so that [they are *uninfl.* because] the *post.* is as it were suppressed; and, since the Tanwīn in ^{بَعْضُ} and ^{كُلُّ} is substituted for the *post.* [128, 608], they are not *uninfl.*, because the *post.* is as it were expressed through the expression of its substitute. In these *adv.* uninflectedness is preferred to compensation, because *adv.* have little or no plasticity [64], and aplasticity is akin to uninflectedness, since the meaning of the latter is *inflectional aplasticity*; but Tanwīn as a compensation for the *post.* is also allowable, though rare, in these *adv.*, which are then *infl.*, as

وَنَحْنُ قَتَلْنَا الْأَزْدَ أَزْدَ شَنْوُءَةٍ * فَمَا شَرَبُوا بَعْدًا عَلَى لَذَّةِ خَمْرٍ

And we slew the Azd, the Azd of Shanū'a; and after (that) they drank not wine with relish and

فَسَاغَ لِيَ الشَّرَابُ وَكُنْتُ قَبْلًا * أَكَادُ أَغْصُ بِالْمَاءِ الْفَرَاتِ

[by 'Abd Allāh Ibn Ya'rub, when he had taken his blood-revenge, Then wine became easy for me to swallow; and I was wont before (this) to be nearly choked with sweet water (Jsh)], whence the anomalous reading ^{مِنْ} قَبْلُ

^أبدا ^بع ^أولا XXX. 3. [128] and the saying ^أبدا ^بع ^أولا
Begin with him, or it, at (the) first (of the time) : and,
 according to this, there is no difference in sense between
 the *infl.* and *uninfl.* forms of these *advs.* cut off [from
 prothesis, the sense of the suppressed *post.* being intend-
 ed to be understood with both], which is the truth ; but
 some say that they are then *infl.* only because of their
 not implying the sense of prothesis, so that ^أقبلا means
^أقبلاً *formerly*, ^أاولاً means ^أمتقدماً *previously*, and ^أمن
^أقبل means ^أمتقدماً ^أومتأخراً *previously and sub-*
sequently, [as though ^أقبلاً ^أوبعداً were said, meaning
firstly and lastly (K, B),] because ^أمن is *red.* [499] (R).
 These *ns.* have four states, in one of which they are
uninfl., while in the rest they are *infl.* :—(1) they are
infl., (a) when they are *pre.* in letter, as ^أقبضت ^أدرهما ^ألا غير ^أة
I received a dirham, not another than it and
^أجئت ^أمن ^أقبل ^أزيد ^أ I came before Zaid : (b) when the
post. is suppressed, but (a) its letter is intended to be
 understood, as ^أمن ^أقبل ^أنادي ^أالخ [128], the full phrase
 being ^أمن ^أقبل ^أذاك, in which state they remain like
 the *pre.* in letter, and are therefore not pronounced with
 Tanwīn ; (b) neither its letter nor its sense is intended
 to be understood, in which case they are *indet.*, whence

the reading ^{مِنْ قَبْلِ دَمٍّ} XXX. 3. and the saying
^{فَسَاغَ لِي الشَّرَابُ} [above] (IA) : (2) they are *uninfl.*
 upon Damm when [they are cut off from prothesis in
 letter, but not in sense, so that (Sh)] the *post.* is sup-
 pressed [in letter (Sh)], but its sense is intended to be
 understood, as in XXX. 3. (IA, Sh) in the reading of
 the Seven with Damm, where IY [following Z in the M]
 supplies the ellipse as though the *o. f.* were ^{مِنْ قَبْلِ كَلٍّ}
^{شَيْءٍ} [128], which sense is true, except that
^{مِنْ قَبْلِ الْغَلَبِ} *before (the overcoming) and*
after (it) would be more appropriate to the context
 [502] (Sh), and in ^{أَقْبَ مِنْ تَحْتِ الْخِ} [below] (IA);
 and similarly in the saying of the Ḥamāsī [Ma'n Ibn
 Aus (FA, Jsh) alMuzani (Jsh)]

^{لَعَمْرُكَ مَا أَدْرِي وَأَنْتَى لَاؤَجَلُ * عَلَى آيُنَا تَغْدُو الْبَنِيَّةُ أَوَّلُ}

[*By thy life, I know not—and verily I am much afraid—to*
which of us fate will go in the early morning at (the) first
(of the time or hour) (FA, Jsh)], and the saying of the
 other ['Utayy Ibn Mālīk al 'Ukailī, cited by Fr (Akh),]

^{إِذَا أَنَا لَمْ أَوْمِنْ عَلَيْكَ وَلَمْ يَكُنْ * لِقَاؤُكَ إِلَّا مِنْ وَرَاءِ وَرَاءِ}

(Sh) *When I am not reassured about thee, nor is thy*
meeting save from behind, behind (a curtain) (Jsh).

Mb relates the verse

لَعْنُ الْإِلَٰهَةِ تَعَلَّقَ بَنِي مُسَافِرٍ * لَعْنًا يَشْنُ عَلَيْهِ مِنْ قَدَامٍ

[by a man of the Banu Tamīm, *God curse Ta'illa Ibn Musāfir with a curse that shall be poured upon him from before (Him) !* (FA)] with مِنْ قَدَامٍ, making it *indet.* ;

but Fr relates it with مِنْ قَدَامٍ, making it *det.* (Akh),

orig. مِنْ قَدَامِهِ (FA). And F transmits أَبَدًا بِذَا مِنْ

أَوَّلٍ with Damm, by uninflectedness, because the *post.* is

intended to be understood in sense ; with Fath, by

inflection as a diptote [357], because the *post.* is not in-

tended to be understood in letter or sense ; and with

Kasr, because the *post.* is intended to be understood in

letter (IA). And it is said that these *advs.* [that ought

to be] pronounced with Damm may have Tanwīn with

[the sign of] the *nom.* and *acc.*, as قَبْلًا and جِئْتُكَ قَبْلَ,

like the *voc.* [that ought to be] pronounced with Damm,

as يَا مَطْرًا and يَا مَطْرًا [48, 608] ; so that فَمَا شَرِبُوا بَعْدًا

and وَكُنْتُ قَبْلًا may be instances of this (R). These *advs.*

[cut off from prothesis (R)] are named “finals” (R, Fk),

because after the suppression [of the *post.* (YS)] they

become finals in articulation after having been medials

(Fk). But كُلٌّ and بَعْضٌ, [when cut off from prothe-

sis (R),] are not named “finals”, because the compensa-

tion for the *post.* is expressed (R, YS). عَلٌ is a *n. i. q.*

فَوْقُ, always used in two ways, (1) governed in the *gen.* by مِنْ and (2) apothetic [in letter (DM)]; so that مِنْ فَرْقَةٍ and مِنْ عُلُوٍّ is not said, as أَخَذْتَهُ مِنْ عَلَى السَّطْحِ are said: but many are mistaken in this [2nd matter, saying that it may be *pre.* (DM)]; and among them are Jh and IM: and, as for the saying

يَا رَبِّ يَوْمٍ لِي لَا أَظِلُّ
أَرْمَضُ مِنْ تَحْتِ وَأَضْحَى مِنْ عَلَيَّ

[by Abū Tharwān, *O many a day there is for me wherein I am not shaded, being scorched by the hot sand from beneath (my feet) and exposed to the sun from above (my head)! (Jsh)*], the δ is for silence, [not a *post. pron.* (DM),] as is proved by the fact that عَلَيَّ is *uninfl.* [615]; whereas, if it were *pre.*, there would be no reason for its uninflectedness. When a *det.* [i.e. a *particular thing*, vid. a *specified superiority in position* (DM),] is meant by عَلَيَّ, it is *uninfl.* upon Damm, by assimilation to the finals, [among which it is sometimes included (DM),] as in this verse, since what is meant is *superiority in position to [the poet] himself*, not *unrestricted superiority in position*, the sense being that *the burning sand affects him from beneath him, and the heat of the sun from above him*; and similarly in the saying of the other [Abu'nNajm al'Ijlī (Jsh)] describing a horse

Lean below, and plump above (IY)]; (3) ^أمِنْ ^أمَعَالٍ ,
[like ^أمِرَامٍ (R), as says Dhu-rRumma

وَنَعَضَانُ الرَّحْلِ مِنْ ^أمَعَالٍ

And the swaying of the camel-saddle above (IY)]; (4)
^أمِنْ ^أعَلَا , [abbreviated (IY), like ^أعَصَا (IY, R) and ^أدَحَى ,

as ^أمِنْ ^أعَلَوٍ (M, R), as (5-7) (IY)]; (507) ^أفَهَى تَنُوشِي ^أالْفُ as
says A'shà Bāhila [lamenting AlMuntashir Ibn Wahb
alBāhili, one of the great runners of the Arabs (Mb),]

إِنِّي أَتَيْتَنِي لِسَانٌ لَا أَسْرِبُهَا * مِنْ ^أعَلٍ لَا أَعْجَبُ مِنْهَا وَلَا سَخَرُ
Verily a message has come to me from up-country,
whereby I shall not be gladdened. There is neither
wondering at it, nor scoffing, related with Ḍamm, Fath,
and Kasr (IY, R) of its ر (R); (8) ^أمِنْ ^أعَلٍ , as

وَلَقَدْ سَدَدْتُ عَلَيْكَ كُلَّ ثَنِيَّةٍ * وَأَتَيْتُ فَوْقَ بَنِي كُلَيْبٍ مِنْ ^أعَلٍ
[by AlFarazdaq satirizing Jarīr, *And assuredly I did*
stop against thee every mountain-road, and come down
upon the Banū Kulaib from above (them) (FA, Jsh)];
and these *dial. vars.* have one meaning, vid. ^أفَوْقُ (IY).

When you make ^أعَلٍ *uninfl.* upon Ḍamm, the ل, i. e.
the ي, must be elided, and clean forgotten, since, if you
said ^أعَلِي, the Ḍamma upon the ي would be deemed

heavy; and, if you elided the Damma, and said ^{أَ}عَلَى, its being *uninfl.* upon Damm would not be plain: and, when you intend to make ^{عَلُو} *uninfl.*, its ف must be pronounced with Fath; whereas with inflection it may be pronounced with Damm or Kasr, as ^{عَلُو} الدَّار *At the top of the house*, like ^{سَفْلَهَا} *At its bottom*. As for ^{عَلُو}, it may be *uninfl.* upon Fath, contrary to the rest of the finals, because of the heaviness of the و pronounced with Damm: and the Kasr, as ^{مِنْ} ^{عَلُو}, is either because [it is *infl.*, and] the *post.* is supplied, as in ^{لَيْسَ} ^{غَيْرَ} with Fath [below], in which case this Kasr is found only with a *prep.* before it or with prefixion to the ^ي of the *pron.* [129]; or because it is *uninfl.* upon Kasr on account of the Damma's being deemed heavy: while the Damm, as ^{مِنْ} ^{عَلُو}, is according to the analogy of the rest of the finals. The finals are *uninfl.* upon a vowel in order that they may be known to be radically *infl.* [159]: and upon Damm in order that they may be reinvigorated with the strongest of the vowels because of the weakness that overtakes them through the suppression of the needed *post.*; or in order that all the vowels may be completed for them, because in the state of inflection, being mostly aplastic, they are governed either in the *gen.* by ^{مِنْ} or in the *acc.* as *adv.* [64]; or in order that

their uninflectional may be different from their inflectional vowel (R). And ^{٩٨٧}لَا غَيْرَ or ^{٩٨٧}لَيْسَ غَيْرَ and ^{٩٨٧}حَسْبُ are treated in the same way (IH) as the *adv.* cut off from prothesis (Jm). ^{٩٨٧}غَيْرَ [90] is a *n.* inseparable from prothesis (ML, A) in sense [115] ; but may be cut off from it in letter, if the sense of the *post.* be understood, and ^{٩٨٧}غَيْرَ be preceded by the word ^{٩٨٧}لَيْسَ [96], the saying ^{٩٨٧}لَا غَيْرَ [below] being a solecism. [There are six constructions with it (DM):] one says (1-2) ^{٩٨٧}قَبَضْتُ عَشْرَةً ^{٩٨٧}لَيْسَ غَيْرَهَا *I have received ten, not another than they is (received), or it, i. e. the received, is not another than they,* with ^{٩٨٧}غَيْرَ in (a) the *nom.*, by suppression of the *pred.*, i. e. ^{٩٨٧}مَقْبُوضًا ; (b) the *acc.*, by subaudition [i. e. latency (DM)] of the *sub.* [in ^{٩٨٧}لَيْسَ (DM)], i. e. ^{٩٨٧}لَيْسَ الْمَقْبُوضُ غَيْرَهَا (3) : (3) ^{٩٨٧}لَيْسَ غَيْرَ [above] *it, i. e. the received, is not another (than they),* also by subaudition of the *sub.*, and by suppression of the *post.* in letter, but expression of it in intention, [in which case ^{٩٨٧}غَيْرَ is *infl.* (DM),] like the reading [of {‘Āsim (MAd)} alJahdārī and {‘Aun (IY)} al‘Ukailī (IY, Sh)] ^{٩٨٧}مِنْ قَبْلِ الْغَلْبِ XXX. 3., i. e. ^{٩٨٧}مِنْ قَبْلِ الْغَلْبِ ^{٩٨٧}وَمِنْ بَعْدِ [above] : (4) ^{٩٨٧}لَيْسَ غَيْرَ *not another (than they) is (received), or it, i. e. the received, is not another (than they),* in which case (a) Mb and the moderns say that

the Damma is a Damma of uninflectedness, [because the *post.* is suppressed, and its sense, not its letter, is intended to be understood (DM),] not of inflection, and that ^{٥٨٧}غَيْر is assimilated to the finals, like ^{٥٨٧}قَبْل and ^{٥٨٧}بَعْد ; and, according to this, it may be [in the place of a *nom.* as (DM)] *sub.*, or [of an *acc.* as (DM)] *pred.* [of ^{٥٨٧}لَيْسَ (DM)]: (b) Akh says that it is a Damma of inflection, [the absence of Tanwīn being because the letter of the *post.* is intended to be understood (DM),] not of uninflectedness, because ^{٥٨٧}غَيْر is not a *n.* of *time*, like ^{٥٨٧}قَبْل and ^{٥٨٧}بَعْد , nor of *place*, like ^{٥٨٧}فَوْق and ^{٥٨٧}تَحْتَ , but is only like ^{٥٨٧}كُل and ^{٥٨٧}بَعْض ; and, according to this, it is [in the *nom.* as (DM)] the *sub.*, the *pred.* being suppressed: (c) IKh says that it admits of both alternatives, [uninflectedness and inflection (DM)]: (5) ^{٥٨٧}لَيْسَ غَيْرًا *it, i. e. the received, is not another* and (6) ^{٥٨٧}لَيْسَ غَيْر *not another is (received)*, in both of which the vowel is inflectional, because the Tanwīn denotes either *complete declension* [608], in which case it is affixed only to *infl. ns.*; or *compensation*, in which case the *post.* is as it were mentioned (ML): here nothing at all [belonging to the *post.*] is intended to be understood ; but with the *acc.* the *sub.* is understood ^{٥٨٧}لَيْسَ , and with the *nom.* the *pred.* is suppressed (DM). As for the saying ^{٥٨٧}لَا غَيْر [above], which occurs in the phrases of the learned, it

was not spoken by the Arabs ; so that the learned say ^{لَا} either by analogy to ^{لَيْسَ}, or by inadvertence (Sh). Apparently, however, there is no difference between the ^{لَا} negatived by ^{لَيْسَ} and the one negatived by ^{لَا}, as is shown in the M by Z, and in the Kāfiya by IH, who is followed in that by his commentators, and, among them, the critical judges, [like R (DM)]; and ^{لَا} has been heard to occur after ^{لَا}, for IM cites in the CT

جَوَابًا بِهِ تَنْجُوْا اَعْتَمِدْ فَوْرَبِنَا • لَعْنُ عَمَلٍ اسَلَفَتْ لَا غَيْرَ تَسْأَلُ

*Rely thou upon an answer whereby thou shalt escape ; for, by our Lord, thou wilt be asked about a deed that thou hast done before, not another : so that what occurs in the ML and Sh is not to be regarded (Fk). ^{لَا} is assimilated to the final *adv.* because of the extreme vagueness in it [114], as in the finals, on account of their being unconfined relative locations [64] : but the *post.* is not suppressed from it except with the ^{لَا} of exemption and ^{لَيْسَ}, as ^{لَا} ^{هَذَا} ^{لَا} ^{غَيْرَ} as ^{لَيْسَ}, *I will do this, nothing else**

and ^{لَا} ^{زَيْدٌ} ^{لَيْسَ} ^{غَيْرَ} *Zaid came to me, no one else,* from the frequent use of ^{لَا} after ^{غَيْرَ} and ^{لَيْسَ} ; and ^{لَا} after ^{لَيْسَ} is i. q. ^{لَا} [90], the *post.* suppressed in ^{لَيْسَ} ^{لَا} being the excepted suppressed in ^{لَا} ^{لَيْسَ} ^{لَا} ^{زَيْدٌ} ^{لَيْسَ} ^{غَيْرَ}

Zaid came to me, no one else, from the frequent use of ^{لَا} after ^{غَيْرَ} and ^{لَيْسَ} ; and ^{لَا} after ^{لَيْسَ} is i. q. ^{لَا} [90], the *post.* suppressed in ^{لَيْسَ} ^{لَا} being the excepted suppressed in ^{لَا} ^{لَيْسَ} ^{لَا} ^{زَيْدٌ} ^{لَيْسَ} ^{غَيْرَ}

Zaid has come to me: he, etc. [96](R). ^{٩ ٨ ٧}حَسْبُ is i. q. [the pre. n. in] ^{٩ ٨ ٧}كَافِيكَ, an act. part. [24, 68] whereby the present is meant, so that [from regard to its being i. q. ^{٩ ٨ ٧}كَافِ (Sn)] it is used as an *indet. ep.*, being an *ep.* of an *indet.*, as ^{٩ ٨ ٧}مَرَّتْ بِرَجُلٍ ^{٩ ٨ ٧}حَسْبِكَ ^{٩ ٨ ٧}مِنْ رَجُلٍ [143]; and a *d. s.* to a *det.*, as ^{٩ ٨ ٧}هَذَا عَبْدُ اللَّهِ ^{٩ ٨ ٧}حَسْبِكَ ^{٩ ٨ ٧}مِنْ رَجُلٍ This is 'Abd Allāh, sufficing thee as a man. And [from regard to its *prim.* expression (Sn)] it is also used as a *prim. substantive*, [occurring as an *inch.* or *enunc.*, at present or before the prefixion of the annuller (Sn),] as ^{٩ ٨ ٧}حَسْبُهُمْ ^{٩ ٨ ٧}جَهَنَّمُ LVIII. 9. [Their sufficiency is Hell, or Hell is their sufficiency (Sn)], ^{٩ ٨ ٧}فَإِنَّ حَسْبَكَ اللَّهُ VIII. 64. Verily thy sufficiency is God, [like the saying of Jarīr ^{٩ ٨ ٧}إِنِّي وَجَدْتُ مِنَ الْمَكَارِمِ ^{٩ ٨ ٧}حَسْبَكُمْ * أَنْ تَلْبَسُوا حَرَّ الثِّيَابِ وَتَشْبَعُوا (K, P) Verily I have found your sufficiency of noble deeds to be this, that you should wear the best of clothes, and be full of meat (N),] and ^{٩ ٨ ٧}بِحَسْبِكَ دِرْهَمٌ [Thy sufficiency is a dirham (Sn)]. And this is an objection to its being a verbal *n.* [68], since the *lit. ops.* are not prefixed to verbal *ns.* [by common consent; and similarly the *id. ops.*, like inchoation, according to the correctest doctrine (Sn)]. It is also cut off from prothesis, in which case

it undergoes two innovations, being (1) imbued with a sense indicative of *negation* ; and (2) always used (a) as an *ep.*, *d. s.*, or *inch.*, and (b) *uninfl.* upon Damm : you say [in the case of the *ep.*, or *d. s.*] رَأَيْتَ رَجُلًا حَسْبُ or or زَيْدًا حَسْبُ I saw a man, or Zaid, sufficing (me or thee), as though, says Jh, you said حَسْبِي or حَسْبُكَ ;

and in the case of the *inch.* قَبِضْتُ عَشْرَةَ فَحَسْبُ I received ten ; and (my) sufficiency (was that), i. e. فَحَسْبِي ذَلِكُ (A). What is *post.* to حَسْبُ may be [thus] suppressed from frequency of usage ; and it is *uninfl.* upon Damm by assimilation to غَيْرُ , since, like the latter [114], it does not become *det.* by prothesis. The *adv. pre.* to *props.* are of two kinds, (1) necessarily *pre.* to them by application [115], which are three in number, حَيْثُ in place, and إِذَا and إِذَا in time : (a) there is a dispute [204] as to whether the [*cond.*] *prop.* immediately following إِذَا governs إِذَا or not ; and, if it does, إِذَا is not *pre.* to it ; but, if it does not, إِذَا is *pre.* to it : (b) حَيْثُ and إِذَا are *pre.* to the verbal and nominal [*props.*] ; but there is a dispute [204] as to whether إِذَا may be *pre.* to the nominal : (2) allowably *pre.* to the *prop.*, which are only *ns.* of time *pre.* to a *prop.* from which one of

the three *times* is imported : (a) that is stipulated for the sake of the affinity between the *pre.* and *post.* in indicating *unrestricted time*, even if the two *times* be different, this affinity being needed because prefixion to the *prop.* is not in accordance with the *o. f.*, since the *post.* in reality is the *inf. n.* implied by the *prop.*, not the *prop.* itself; and, according to this, a *n.* of *place* is ordinarily not *pre.* to a *prop.* [124], because one of the *places* is not specifically imported from the *prop.*, as one of the *times* is. The general rule is that the *n.* of *time* should be *pre.* to the verbal [*prop.*], because the *v.* indicates *one of the times* by application [402] ; and therefore the *n.* of *time* is *pre.* to the verbal more often than to the nominal [*prop.*] : but *time* is imported from the nominal *post.* [*prop.*] by the circumstance that the 2nd of its two terms is a *v.*, as in ^{أَهِمَّ هُم عَلَى النَّارِ يَفْتَنُونَ} LI. 13. [(*It will occur on, or is,*) *the day when they shall be burnt upon the fire* (K, B)] ; or that, if its two terms be *ns.*, its purport is notorious for occurring in one of the three *times*, either the *past*, as ^{إَتَيْتَكَ حِينَ الْحَجَّاجِ أَمِيرٍ} I came to thee when Al-Hajjāj was governor, or the *future*, as XL. 16. [1] ; while the saying of Mb in the Kāmīl that the allowably *pre. n.* of *time* is not *pre.* to a nominal [*prop.*] except upon condition of the *prop.*'s being *past* in sense, by assimilation to the necessarily *pre.* أَفْ , is falsified by LI. 13. [above], XL. 16. [1, 124], and the like. All of

out ; and, since, according to the KK [below], the *n.* of *time* itself is *pre.* to the verbal [*prop*] with an infinitival *p.*, how much more is what resembles it! And ذُرُ also, when *infl.* as in ذُرُ مَالٍ [16], is *pre.* to the verbal [*prop.*] in their sayings اِذْهَبْ بِذِي تَسْلَمٍ [124], اِذْهَبْ بِذِي تَسْلَمَانِ, and اِذْهَبُوا بِذِي تَسْلَمُونَ: some say that this [prefixion] is anomalous, [because ذُرُ is not a *n.* of *time*,] ذِي being *ep.* of ^{أَمْرٌ}الْأَمْرُ, i. e. ^{أَمْرٌ}مَعَ الْأَمْرِ ذِي السَّلَامَةِ with the (matter) possessed of safety, meaning ^{أَمْرٌ}مَعَ الْأَمْرِ الَّذِي تَسْلَمُ فِيهِ with the matter wherein thou shalt be safe, the ب being i. q. مَعَ; but Sf says that the *n.* qualified by ذِي [142] is ^{أَمْرٌ}الْوَقْتُ, i. e. ^{أَمْرٌ}فِي الْوَقْتِ ذِي السَّلَامَةِ in the (time) possessed of safety, meaning ^{أَمْرٌ}فِي وَقْتٍ تَسْلَمُ فِيهِ in a time wherein thou shalt be safe, the ب being i. q. فِي, in which case the prefixion is not anomalous, because ذُرُ is like a *n.* of *time pre.* to the *v.*; while some say that it is the Tā'ī ذُرُ *infl.*, which is improbable, because the Tā'ī ذُرُ in the best known *dial.* has the ر in all cases [176]. And sometimes ذُرُ in prefixion to the *v.* is used in the same way as in prefixion to the *n.*, as جَاءَنِي ذُرُ فَعَلٌ He that did come to me and ذُرُوا فَعَلًا and ذُرُوا فَعَلُوا and

ذَوَاتُ فَعَلْنَ and ذَوَاتَا فَعَلَتَا and ذَاتُ فَعَلَتْ, being then either Tā'ī, according to the *dial.* transmitted by IDn [176]; or i. q. ^٩مَاجِبْ anomalously *pre.* to the *v.* S says that, when one of the two terms of the *prop.* immediately following ^٩حَيْثُ and ^٩إِذَا is a *v.*, it is better to put that *v.* first, because these two ^٩*advs.* contain the sense of *condition*, which is more appropriate to the *v.*, so that ^٩حَيْثُ زَيْدٌ يَجْلِسُ is better than ^٩حَيْثُ زَيْدٌ يَجْلِسُ : but what he says here about ^٩إِذَا requires consideration, from the frequency of such [phrases] as LXXXIV. 1. [23, 204] and LXXXII. 1. ^٩إِذَا السَّمَاءُ انْفَطَرَتْ ^٩وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ

2. *When the heaven shall be cloven in sunder, and when the stars shall be scattered.* ^٩مِثْلُ and ^٩غَيْرُ are sometimes assimilated to the *advs.* necessarily *pre.* to *props.*, i. e. ^٩حَيْثُ, ^٩إِذَا, and ^٩إِذَا, because they are vague, like those *advs.*: but, since they are only remotely assimilated to those *advs.*, they are not *pre.* to the pure *prop.* in the same way as those *advs.* are, but to a *prop.* headed by an infinitival *p.*, as LI. 23. [518], ^٩لَمْ يَمْنَعْ الشَّرْبُ الْخَ [90], and ^٩غَيْرُ أَنِّي قَدْ الْخَ [90]; because the affinity between the *pre. n.* of *time* and the *post. prop.* in their indicating *time*, and the fact that the *n.* of *time* is an *adv.* to the *inf. n.* of the *post. prop.*, enable the infinitival *p.* to be

dispensed with in the case of the *n.* of *time*, but are not found in ^أمِثْل and ^أغَيْر, so that the infinitival *p.* is needed in their case. The KK [above], however, transmit from the Arabs that the *adv.* also are *pre.* to ^أأَنْ and ^أأَنْ, as ^أيَوْمَ ^أأَنْ يَقُومُ زَيْدٌ and ^أيَوْمَ ^أأَنْكَ مَحْسِنٌ; and, if this were right, those *adv.* might be *infl.* and *uninfl.*, like ^أمِثْل and ^أغَيْر ^أأَنْ نَطَلَقَتْ in ^أمِثْلَ مَا أَنْكُمْ LI. 23. [518,159] and ^أغَيْرَ ^أأَنْ نَطَلَقَتْ [90, 159]. The author of the Mughni says that, the *adv.* *pre.* to *props.* being *det.*, it is correct to say ^أحَتَّى يَوْمَ ^أأَمِيرٍ قَدِيمٍ or ^أأَلْبَارِدِ ^أأَمِيرٍ قَدِيمٍ ^أأَلْبَارِدِ : but, besides the strangeness of this usage and the fact that it has not been heard, the *pre.* ought not to be *det.* when the *ag.* in the verbal or *inch.* in the nominal [*prop.*] is *indet.*, as ^أيَوْمَ قَدِيمٍ ^أأَمِيرٍ and ^أيَوْمَ قَدِيمٍ ^أأَمِيرٍ ^أأَمِيرٍ قَدِيمٍ, since the sense is ^أيَوْمَ قَدِيمٍ ^أأَمِيرٍ [111]. The *n.* of *time* or ^أحَيْثُ, even if it be not an *adv.*, is *pre.* to the *prop.* [124], as LXXVII. 35. [159], V. 119. [1], VI. 124. [64], and

يَا ذُلَّ حَيْثُ يَكُونُ مَنْ يَتَذَلَّلُ

O the lowliness of the place where he that is lowly is !, [where ذُلَّ is *pre.* to ^أحَيْثُ (J)]. As for such as ^أيَوْمَئِذٍ [204], ^أحَيْثُئِذٍ, and ^أسَاعَتِئِذٍ, the *adv.* are said to be

to suppress the *post.* and substitute the Tanwīn of حِينًا for it, i. e. حِينَ ذَاكَ at the time (of that), حِينًا would not appear to be used in that sense, but the Tanwīn in it would appear to denote [*declinability* and] *indeterminateness*; [for I see nothing to prevent one Tanwīn from denoting *declinability* and *indeterminateness* together, since many a *p.* imports two meanings, so that the Tanwīn in رَجُلٌ imports *indeterminateness* also, but, when you use the *n.* as a name, denotes *pure declinability* (R on the Tanwīn)]. Since, then, they fear that the Tanwīn of *compensation* in يَوْمًا, حِينًا, and سَاعَةً should be confounded with the Tanwīn of *declinability* and *indeterminateness*, they effect the indication of the suppressed *props. orig. post.* to those *advs.* by putting as a total *subst.* for those *advs.* an *adv.* [أَن] inseparable from prefixion to *props.*, light in expression, applicable to all sorts of *ns.* of time, سَاعَةً, حِينًا, يَوْمًا, لَيْلَةً, etc, and accustomed to suppression of the *props. post.* to it, together with substitution of Tanwīn for them, as in وَأَنْتَ أَنْ صَحِيحٌ [204]. Thus أَنْ is put after those *advs.* as a [total] *subst.* for them, together with the Tanwīn of *compensation*, in order that the Tanwīn may be as it were existent in the *ant. advs.*, because the total *subst.* [150], being not only ideally put into the place of the *ant.* [151], but unre-

strictedly applicable to what the *ant.* is applicable to, is as it were the *ant.*; and اِذَا is pronounced with Kasr of the ا because of the concurrence of the two quiescents [608], this vowel [664] being necessary in order that اِذَا may be like a *decl. n.* governed in the *gen., post.* to the 1st *adv.*, so that the suppression of the *post.* from the 1st *adv.* without uninflectedness upon Damm or the Tanwin of *compensation* may not be disapproved; and, since the object mentioned is effected by means of اِذَا, and the *adv.* mentioned are *future* and *past*, اِذَا is divested of the sense of the *past*, and becomes denotative of *unrestricted adverbiality*, so that it may be used in the *future* [204] also, as فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ LII. 11. *Then woe on that day to them that treat the signs of God as false* and the like. But the truth is that اِذَا, when the *post.* is suppressed, and the Tanwin substituted for it, otherwise than in such as يَوْمَئِذٍ, may be pronounced with Fath also, whence فَعَلْتُهَا اِذَا وَاَنَا مِنَ الضَّالِّينَ XXVI. 19. *I did it then, when I was one of the erring*, i. e. *I did it when thou hadst brought me up, since requital* [594] has no meaning here. The *adv. pre.* to the *prop.* being an *adv.* to the *inf. n.* implied by the *prop.*, as we stated before, a *pron.* may not relate to it from the *prop.* [124], so that اَتَيْتَكَ يَوْمَ قَدِمَ زَيْدٌ فَيْدٍ is not said, because, the

lightness (Jm)]: and similarly ^{هـ}مِثْل and ^{هـ}غَيْر, [i. e. ^{هـ}مِثْل (R)] with ^{هـ}مَ, and [^{هـ}غَيْر with (R)] ^{هـ}أَنْ or ^{هـ}أَنَّ (IH), may be *uninfl.* [90, 111, 159] (R, Jm), by common consent (R), upon Fath (Jm).

§ 202. ^{هـ}حَيْث or [in the *dial.* of Tayyi (ML)] ^{هـ}حَوْث, is [*uninfl.* (R, DM),] pronounced in both *dials.* with (1) Damm of the ^{هـ}ث [according to the best known usage (R)], by assimilation to the finals [201], because [its (R)] prefixion [to the *prop.* (ML)] is like no prefixion, [since its effect, vid. the sign of the *gen.* {in the *post.* (DM)}, is not apparent (ML)]; (2) Kasr, [according to the *o. f.* in the concurrence of two quiescents (ML)]; (3) Fath [for alleviation (ML)]: and ^{هـ}حَيْث is *infl.* (R, ML) by some of the Arabs (ML), which is a Fak'asī *dial.* (R, DM); while the reading ^{هـ}مِنْ حَيْثُ لَا يَعْلَمُونَ VII. 181. [So that they shall not know (what We mean to do with them) (B)] may be an instance of this [*infl.* (DM) *dial. var.* or of the *dial. var. uninfl.* upon Kasr. It denotes *place*, by common consent (ML): and Akh says that it sometimes denotes *time* (T, R, ML), as

لَلْفَتَى عَقْلٌ يَعِيشُ بِهِ * حَيْثُ تَهْدِي سَاقَهُ قَدَمُهُ

[by Tarafa (Ahl),] *The youth has understanding where-
by he lives while his foot guides his shank* (T, R, DM),
because the sense is *during the period of his toil and his*

life (T); but here also it may denote *place* (R, DM). It is mostly [in the place of an *acc.* as (ML)] an *adv.* (R, ML), as ^{وَجَدْتَهُمْ} ^{حَيْثُ} ^{فَاقْتُلُوا الْمُشْرِكِينَ} IX. 5. *Slay ye the unbelievers wherever ye find them* (DM); or of a *gen.* governed by ^{مِنْ} (ML), as ^{وَمِنْ حَيْثُ خَرَجْتَ} ^{فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ} II. 144. (DM) *And from whatever place thou comest forth (to journey), turn thy face in the direction of the sacred mosque (when thou prayest)* (B): but not always (R), being sometimes governed in the [place of a (DM)] *gen.* by something else (ML) than ^{مِنْ} (DM), as

فَشَدَّ وَلَمْ يَفْزَعْ ^{بُيُوتًا} ^{كَثِيرَةً}
لَدَى حَيْثُ الْقَتْلِ رَحَلَهَا ^{أَمْ} قَشَعَمَ

[by Zuhair, *Then he attacked (him); and scared not (the people of) many tents, at the place where Fate (8) had thrown down her camel-saddle, i. e. at her abode* (EM)]; and [sometimes a direct *obj.*, agreeably with the opinion of F, who attributes to it (ML)] VI. 124. [64, 201] (R, ML), since the sense is that *God knoweth* [360] *the place itself that is meet for the bestowal of the Apostolate therein, not something in the place* (ML), and similarly

أَمَّا تَرَى حَيْثُ هَيْلِ الْغَمِّ ^{هِيَ أَحْسَنُ النَّاسِ حَيْثُ نَظَرُ} [below], where it is the [direct (AAz)] *obj.* of ^{تَرَى}; while ^{هِيَ أَحْسَنُ النَّاسِ حَيْثُ نَظَرُ}

نَاطِرٌ She is the most beautiful of mankind in a place where a looker looks has been transmitted, meaning وَجْهًا in face, where it is a sp. (R). It does not occur as sub. of اِنَّ, contrary to the opinion of IM; nor has he any evidence in the saying

اِنَّ حَيْثُ اسْتَقَرَّ مِنْ اَنْتَ رَاعِيٌّ * حَيْثُ فِيهِ عِزَّةٌ وَاَمَانٌ
[Verily the place, where he that thou art the protector of resides, is a sanctuary wherein are honor and safety (DM)], because حَيْثُ may be construed to be a pred., and حَيْثُ a sub., [i. e. Verily a sanctuary etc. is (in the place) where etc. (DM)]. حَيْثُ is always pre. to the prop., nominal or verbal; but more often to the verbal, for which reason the acc. is preferable in such as جَلَسْتُ حَيْثُ زَيْدًا اَرَاةً I sat where (I see) Zaid, I see him [62] (ML). Its prefixion to the single term is extraordinary, as

رَضَاعَتُهُمْ تَحْتَ الْكَلْبِ بَعْدَ ضَرْبِهِمْ
بِيضِ الْمَوَاضِي حَيْثُ لِي الْعَمَائِمُ

(R, ML), said to be by AlFarazdaq, And we pierce them below the kidneys after smiting them with the sharp swords at the place of the fold of the turbans, where حَيْثُ is in the position of an acc. as an adv. (SM), and

أَمَا تَرَى حَيْثُ سَهِيلٌ طَالِعًا

نَجْمًا يُضِيءُ كَأَشْهَابٍ لَامِعًا

[above] (R) *Seest thou not the place of Canopus when rising? (I mean by Canopus) a star that shines like the flame, gleaming (J):* but Ks holds it to be regular; and thus can be explained the saying of the Lawyers ^{مِنْ} حَيْثُ ^{أَنْ} كَذَا Whereas such and such, [with Fath of the Hamza of ^{أَنْ} (518) (DM)]. And more extraordinary than that is its prefixion to a suppressed *prop.*, as

إِذَا رِيْدَةٌ مِنْ حَيْثُ مَا نَفَحَتْ لَهُ * أَتَاةٌ بِرِيَاهَا خَلِيلٌ يُوَاصِلُهُ
[by Abū Ḥayya an Numairi, *When a breeze from wherever (it blows) is wafted to him (the he-ass), a nose that is attached to him brings to him its (the meadow's) fragrance (Jsh)*], i. e. ^{مِنْ} حَيْثُ هَبَّتْ (ML), the *prop.* being suppressed, and مَا put as a compensation for it (DM).

حَيْثُ when *pre.* to the single term, is *infl.* (R, ML) by some (R), according to IJ (ML), which is said to be the *dial.* of Hudhail (AAz), because the cause of uninflectedness, i. e. prefixion to the *prop.*, is removed (R); and I have seen, in the handwriting of orthographers

أَمَا تَرَى حَيْثُ سَهِيلٌ طَالِعًا

[above], with Fath of the ث (ML): but in the best known usage it remains *uninfl.*, because prefixion to the single term is anomalous (R). ^{حَيْثُ}, when the restricting ^{مَا} is attached to it [181, 565], implies the sense of *condition*, and apocopates two *vs.*, as ^{حَيْثُمَا تَسْتَقِمُ الْخُ} [419]; and this verse is, according to me, a proof of its denoting *time* (ML), i. e. *In whatever time*, not *In whatever place*, *thou art straight*, as is proved by ^{فِي غَايِرِ} ^{الْأَزْمَانِ} (DM).

§ 203. ^{مَنْذُ} and ^{مَنْذُ} [both pronounced with Kasr of their م in one *dial.* (Sn)] are used [by the Arabs (IY)] as *ns.* and *ps.* [498] (IY, A), ^{مَنْذُ} mostly as a *p.*, and ^{مَنْذُ} mostly as a *n.* [510]. They are peculiar to *time*, being prefixed only to a [*n. of*] *time*; and their relation to *time* is the same as that of ^{مِنْ} to *place*, ^{مِنْ} denoting *beginning of extent in place* [499], and ^{مَنْذُ} and ^{مَنْذُ} in *time* [510] (IY). When they are *ns.*, they have two meanings, (1) *the beginning of the period*, [with which only *definite time* is allowable (IY),] as ^{مَا رَأَيْتُهُ مَنْذُ يَوْمِ} ^{الْجُمُعَةِ} *I have not seen him since Friday*: (2) *the whole of the period*, [to which the *indet.* is peculiar (IY),] as ^{مَا رَأَيْتُهُ مَنْذُ يَوْمَانِ} *I have not seen him for two days* (M);

though you may put a *det.* implying *number*, as ^{لَمْ أَرَهُ مِنْذُ} *لم أراه منذ* ^{المحرم} *المحرم* I have not seen him all through the Muharram, as though you said for 30 days (IY). They have three states (ML), being followed by a *n.* in the *gen.*, a *n.* in the *nom.*, or a *prop.* (DM). When they are followed by a *n.* in the *gen.*, they are said by some to be (ML, A) *pre. ns.* (ML), *advs.* governed in the *acc.* by the *v.* before them ; but are held by most to be *preps.* [510] (A). They are *ns.* (1) when they govern [a single *n.* in (A)] the *nom.* : (2) when they are followed by [a *prop.*, *vid.* (A)] (a) the [pret. (Sn)] *v.* (IM) with its *ag.*, which is the prevalent [construction], for which reason IM restrict himself to the mention of it ; (b) the *inch.* with its *enunc.* (A). When they are followed by a *n.* in the *nom.*, [as ^{مِنْذُ يَوْمِ} *منذ يوم* ^{والخميس} *والخميس* and ^{مِنْذُ يَوْمَانِ} *منذ يومان* (ML),] then, (1) [as Mb, IS, and F say (ML),] they are *inchs.* followed by an *enunc.* (ML, A), i. q. (a) ^{الام} *الام* if the *time* be *present* or *numbered*, [as ^{مِنْذُ رَأَيْتُهُ مِنْ يَوْمِنَا} *منذ رأيتُهُ من يومنا* or ^{مِنْذُ ثَلَاثَةِ أَيَّامٍ} *منذ ثلاثة أيام* I have not seen him all through our day or for three days, i. e. the term (of the interruption of the sight) is our day, or three days (DM)]; (b) ^{أَوَّلُ الْعِدَّةِ} *أول العدة* if it be *past* (ML), as ^{مِنْذُ رَأَيْتُهُ} *منذ رأيتُهُ* ^{مِنْذُ يَوْمِ الْجُمُعَةِ} *منذ يوم الجمعة* I have not seen him since Friday, i. e. the beginning of the period (of not seeing) was Friday (DM) : (a) they are permissible as *inchs.*, because they

are *det.* [25] in letter and sense, or in sense only, according to different opinions (Sn) : (b) this analysis (A, DM) is preferred by IH (DM) ; [and] is indicated by IM's saying "when they govern the *nom.*" (A), because the *inch.* governs the *enunc.* in the *nom.* [24] (Sn) : (2) [as Akh, Zj, and Zji say (ML, Sn),] they are [adverbial (ML)] *enuncs.* followed by an *inch.* (ML, A), i. q. ^{يَبِينُ} ^{وَيَبِينُ} both *pre.*, as ^{مَا لَقَيْتُهُ} ^{مَنْ} ^{يَوْمَانِ} *I have not met him for two days*, i. e. *Between (me) and meeting (him)* [158] *have been two days* (ML, Sn) ; but there is no concealing the obscurity involved in this (ML) : (a) ISgh says "he that parses them as *inchs.* or *enuncs.* ought to reckon "them among the necessarily *prepos. inchs.* or *enuncs.* " [28] ; and that can best be accounted for by the argument that, since they must precede the *gen.* when they "are *preps.*, they must precede [the *enunc.* or *inch.*] when "they are *ns.*" (YS) : (3) as most of the KK say, they are *advs. pre.* to a *prop.* whose *v.* is suppressed while its *ag.* remains, the *o. f.* being ^{يَوْمَانِ} ^{مَنْ} ^{كَانَ} *since two days (have been)*, [where ^{كَانَ} is *att.* (DM), or ^{يَوْمَانِ} ^{مَنْ} ^{مَضَى} *since two days (have passed)* (A)] ; and this is preferred by Suh and IM (ML, A) in the Tashīl (A) : (4) as some of the KK say, they [or rather the *ns.* after them (DM)] are *enuncs.* of a suppressed [*pron.*, vid. ^{هُوَ} (DM)], i. e. ^{مَا رَأَيْتُهُ} ^{مِنْ} ^{الزَّمَانِ} ^{الَّذِي} ^{هُوَ} ^{يَوْمَانِ} *I have not seen him from that (time which) is two days*, upon the ground that

مُنْذُ is compounded of two words, مِنْ and the Tā'ī ذُو [176] (ML), and that مُنْذُ is orig. مُنْذُ (DM). When they are followed by the verbal or nominal *prop.*, as in مَا زَالَ مُنْذُ الْخ [112] and

وَمَا زِلْتُ أَبْغِي الْعَالَ مُنْذُ أَنَا يَافِعٌ
وَلَيْدًا وَكَهْلًا حِينَ شَبْتُ وَامْرَدًا

[by AlA'shà, *And I have not ceased to seek wealth, since I was a stripling, when (I was) a boy and middle-aged, when I was hoary, and when (I was) beardless (Jsh)*], then, (1) according to the best known opinion, they are *adv. pre.*, (a) as some say, to the *prop.*, [in which case they are excluded from peculiarity to prefixion to the *n. of time*, and their meaning is *from the time when* (DM)]; (b) as others says, to زَمَنٍ [supplied (Sn)] *pre.* to the *prop.*, [in which case their meaning is *from the beginning (of the time when)* (DM)]: (2) as is said, they are *incls.*, in which case زَمَانٍ must be supplied *pre.* to the *prop.*, as the *enunc.* (ML, A), i. e. *the beginning (of that was the time when) his two hands tied and I was a stripling* (DM). مُنْذُ and مُنْذُ are *uninfl.* because they are *ns.* in the sense of *ps.* [510, 159]. They ought to be quiescent [159]: but [the ذُ of] مُنْذُ is mobilized because of the quiescence of the نِ before it, and is pro-

nounced with Damm for alliteration [197] to the Damm of the م ; while مَنْ is quiescent, unless it meet a quiescent after it, in which case it is pronounced with Damm, as مَنْ الْيَوْمَ , but by some with Kasr, as مَنْ الْيَوْمَ (IY). The *o. f.* of مَنْ is مَنْ , [the ن being elided from it (DM),] as is proved by their [generally (Sn)] reverting to Damm of the ن in مَنْ upon meeting a quiescent, as مَنْ الْيَوْمَ [663], whereas, if the *o. f.* were not Damm, they would pronounce with Kasr [664]; and by the fact that some of them say مَنْ زَمِي طَرِيلُ , pronouncing with Damm notwithstanding the absence of the quiescent (ML, A).

§ 204. اِنْ is of four kinds, (1) a *n.* denoting *past time*, and used in four ways, (a) as an *adv.*, which is the prevalent usage, as IX. 40. [below] : (b) as a direct *obj.* [of a *v.* (a) mentioned (DM)], as اِنْ كُنْتُمْ قَلِيلًا VII. 84. *And remember the time when ye were few, and He made you many* ; [(b) supplied (DM),] the اِنْ mentioned in the beginnings of stories in the Revelation being mostly a direct *obj.* of اِنْ كَرُ supplied, as اِنْ قَالَ II. 28. *And (remember) the time when thy Lord said unto the angels* [below] : (c) as a *subst.* for the *obj.*, as اِنْ كَرُ فِي الْكِتَابِ مَرْيَمُ اِنْ اَنْتَبَذْتَ XIX. 16.

And remember Mary in the Scripture, when she withdrew, [i. e. the time of her withdrawal (DM),] where
 اِنْ is a *subst.* of implication for مَرِيَمَ, [the *cop.* (154)
 being the *pron.* relating to her latent in the *v.* (DM),]
 like the *subst.* in II. 214. [150]; while اِنْ in the text
 اِنْ كَرُّوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِنْ جَعَلَ فِيْكُمْ اَنْبِيَاءَ V. 23. *Remem-*
ber ye the grace of God towards you, when He set among
you Prophets may be an *adv. to*, or a [total (DM)] *subst.*
 for, نِعْمَةٌ : (d) as *post.* to a *n.* of *time*, (a) capable of
 being dispensed with, as in يَوْمَئِذٍ and حِينِئِذٍ [201]; (b)
 incapable of it, as in رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ اَنْ هَدَيْتَنَا III. 6.
Our Lord, lead not our hearts astray after the time when
Thou hast guided us : (2) a *n.* denoting *future time*
 [201], as يَوْمَئِذٍ تَحْدِثُ اَخْبَارَهَا XCIX. 4. *On that day*
shall she tell her tidings ; while the text فَسَوْفَ يَعْلَمُونَ
 اِنَّ اَلْاَغْلَالَ فِيْ اَعْنَاقِهِمْ XL. 72. 73. *Therefore they shall*
know, when the yokes are on their necks is sometimes
 cited as evidence, because يَعْلَمُونَ, which is future in
 letter and sense [404], governs اِنْ, which must there-
 fore be i. q. اِنْ : (3) causative, as اِنْ يَنْفَعَكُمْ الْيَوْمَ
 وَلٰكِنْ يَنْفَعُكُمْ الْيَوْمَ اِنْ يَنْفَعَكُمْ الْيَوْمَ XLI. 38. *And it shall*
not profit you to-day, since ye have done wrong, that ye

are partners in punishment, i. e. And your partnership in punishment shall not profit you to-day, on account of your wrong-doing in the world : (a) this ^أ is alternatively said to be (a) a *p.*, i. q. the causative ج [504] ; (b) an *adv.*, the causation being imported from the force of the sentence, not from the letter, because, when ^أ ضربته ^أ أن أساء I beat him when he did evil is said, and time ^ع is meant, the appearance of the case necessarily implies that the evil-doing is the cause of the beating, [because the dependence of the predicament upon a qualification notifies the causality of the latter (DM)]: (b) [^أ أن in the text cannot be causative according to the 2nd saying, and (DM)] the difficulty is removed only according to the 1st saying, because, if The partnership in punishment shall not profit you to-day in the time of your wrong-doing were said, causation would not be imported on account of the difference in the times of the two acts, [vid. wrong-doing, the time of which is the present life, and profiting, the time of which is the next life : nay, in reality the difference of time entirely prevents the coherence of the sentence (DM)]; and [thus (DM)] a [further (DM)] difficulty remains in the text [according to the 2nd saying (DM)], vid. that ^أ أن is not a subst. for ^أ البزوم, because of the difference in the two times ; nor an *adv.* to ^أ ينفع, because the latter does not

govern two *adv.* [64]; nor to ^{أَشْتَرِكُونِ} , because the *reg.* of the *pred.* of the five *ps.* does not precede them [520, 593], nor does the *reg.* of the *conj.* precede the conjunct [75], and because their *partnership* is in the *next life*, not in the *time of their wrong-doing* : (c) other passages attributed to causation are ^{وَأَنْ لَّمْ يَهْتَدُوا بِهِ فَنَسِيْقُولُونَ هَذَا} XLVI. 10. *And, since they have not been guided by it*, [their perversity has become manifest (B),] *so that they will say, This is an old lie*, XVIII. 15. [88], ^{إِنْ مَحَلَّا آتَى} [35]; and all of that is correct only according to the saying that the causative ^{أَذ} is a *p.*: (4) denotative of *suddenness of occurrence*, as S declares, which is the one [generally] occurring after ^{بَيْنَمَا} and ^{بَيْنَمَا}, as ^{أَسْتَقْدِرَ اللَّهُ خَيْرًا آتَى} [below]; and is variously said to be an *adv.* of *place* or *time*, a *p.* denoting *suddenness of occurrence*, and a *corrob.*, i. e. *red.* [563], *p.*, [as explained by R below]. Two other meanings are mentioned for ^{أَذ}, [in both of which it appears to be a *p.* (DM),] (1) *corroboration*, through its being taken to be *red.*, which is said by AU, followed by IKb [and Jb], who attribute to it certain texts, among them II. 28. [*And thy Lord said* (above) (DM) and II. 48. (below)]; (2) *verification*, like ^{قَدْ} [575], to which is attributed the text [XLIII. 38. (above) (DM)]: while

ISh adopts the opinion that it occurs *red.* after ^{أَنَا}بَيْنَا and ^{أَنَا}بَيْنَمَا [below] exclusively ; and, according to the theory of *verification* in the text [XLIII. 38. (DM)], the *prop.* [^{أَنْتُمْ}أَنْتُمْ ظَلَمْتُمْ , i. e. ^{أَنْتُمْ}أَنْتُمْ قَدْ ظَلَمْتُمْ *ye have done wrong* (DM),] is a *par.* between the *v.* and *ag.* [1] (ML). ^{أَنْ}أَنْ is always *pre.* to a *prop.* [115] (R, ML), (1) nominal, as ^{أَنْتُمْ}أَنْتُمْ قَلِيلٌ VIII. 26. *And remember the time when ye were few:* (2) verbal, its *v.* being a *pret.*, (a) in letter and sense, as II. 28. [above], II. 118 [160], and ^{أَنْتُمْ}أَنْتُمْ عَدَوْتَ مِنْ أَهْلِكَ III. 117. *And remember the time when thou wentest early in the morning from thy household ;* (b) in sense, not letter, as II. 121. [539] and ^{أَنْتُمْ}أَنْتُمْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا VIII. 30. *And remember the time when they that disbelieved were plotting against thee :* and all three are combined in ^{أَنْتُمْ}أَنْتُمْ نَصْرَةَ اللَّهِ أَنْتُمْ نَصْرَةَ اللَّهِ أَنْتُمْ نَصْرَةَ اللَّهِ IX. 40. *If [90, 585] ye help him not, God will help him, as He did help him, when they that disbelieved drave [above] him forth, he being a second of two, when they two were in the [599] cave, when he was saying to his companion " Grieve " thou not [419]; verily God is with us" (ML). But*

they disapprove of [its being prefixed to a *n.* followed by a *pret. v.*, as (R)] اِنْ زَيْدٌ قَامَ (M, R), the chaste construction being زَيْدٌ اِنْ قَامَ (R), because اِنْ, being applied to denote the *past*, should rather be prefixed to the *pret.*, on account of the conformity (IY, R) and affinity (R) of their meanings (IY). Sometimes one of the two terms of the *prop.* is suppressed, so that, [when the inflection is not apparent in the other term (DM),] the ignorant think that اِنْ is *pre.* to the single term, as

هَلْ تَرْجِعَنَّ لِيَالٍ قَدْ مَضَيْنَ لَنَا
وَالْعَيْشُ مُنْقَلَبٌ اِنْ ذَاكَ اَفْنَانًا

[by 'Abd Allāh Ibn AlMu'tazz, *Shall nights* (i.e. *times*), *that have passed for us, indeed return, when life is changed—since that (is so)—like branches?*, i.e. *since life is like branches, sometimes fresh, and sometimes dry* (Jsh)], in full اِنْ ذَاكَ كَذَلِكَ, and

كَانَتْ مَنَازِلُ الْاَلَفِ عَهْدَتُهُمْ
اِنْ نَحْنُ اِنْ ذَاكَ دُونَ النَّاسِ اِخْوَانًا

by AlAkhtal, i.e. *They were abodes of familiar friends, that I knew as brothers above mankind, when we (were familiar together), when that neighbourhood (was existing)*, in full اِنْ نَحْنُ مُتَالِفُونَ اِنْ ذَاكَ كَانَتْ, what is

demonstrated by ذَاكَ being the *neighbourhood* understood from the sentence, and

كَانَ لَمْ يَكُونُوا جَمِى يَتَّقَى * اِنَّ النَّاسَ اِنْ ذَاكَ مِنْ عَزَّ ذَا

by AlKhansá, i.e. *As though they were not a sanctuary that is respected, when mankind are such that he of them that overcomes robs, when that* [overcoming (DM)] (*is existing*), in full اِنَّ ذَاكَ كَلَّى (ML): and sometimes the

[whole (ML)] *prop.* is suppressed, because known, and Tanwin is put as a compensation for it, [as

نَهَيْتَكَ عَنْ طَلَابِكَ اُمِّ عَمْرٍ * بِعَافِيَةٍ وَاَنْتَ اِنْ صَحِيحٌ

(R), by Abù Dhu'aib alHudhalí, *I prohibited thee, O heart, from thy courting Umm 'Amr in health, while thou wast then well* (Jsh),] in which case the اِنْ [of اِنْ (R)] is

pronounced with Kasr [608] (R, ML) or Fath [201]; but

always with Kasr in such as يَوْمُنَّ (R), as وَيَوْمُنَّ يَفْرَحُ

XXX. 3. *And on that day shall the believers*

be glad (ML), i. e. وَيَوْمَ يَغْلِبُ الرُّومُ *And on the day*

when (the Greeks shall overcome) [502] (B). اِنْ is not

like اِنْ in denoting *condition*, [because its *time* is *past*,

while *condition* is *future* (IY),] unless it be restrained

[by اِنْ from prefixion (IY)], as in the saying of Al'Abbās

Ibn Mirdās [asSulamí (Jsh)]

اِذَا مَا دَخَلْتَ عَلَى الرَّسُولِ فَقُلْ لَهُ
حَقًّا عَلَيْكَ اِذَا اَطْلَمَانِ الْمَجْلِسِ

and behold, or there, or then, it etc. [31] and ^{أَإِذَا} ^{أَنْقَضْنَا} X. 22. And, ^{وَإِذَا} ^{أَنْقَضْنَا} ^{رَحْمَةً} ^{مِّنْ} ^{بَعْدِ} ^{ضُرٍّ} ^{مَسْتَهْمٍ} ^{إِذَا} ^{لَهُمْ} ^{مَكْرٌ} when we make the people [of Makka (DM)] to taste of mercy after a hardship that has befallen them, lo, or there, or then, they have a plot: (a) it is (a) a *p.* according to Akh, which is made preferable by their saying ^{خَرَجْتُ} ^{فَإِذَا} ^{إِنِّي} ^{زَيْدٌ} ^{بِالْبَابِ} I went out, and lo, verily Zaid was at the door, [like the version ^{فَإِذَا} ^{أَنَّهُ} ^{عَبْدُ} ^{الْقَفَا} ^{أَلَخَّ} (519),] with Kasr of [the Hamza in] ^{إِنِّي}, because, [if it were not a *p.*, it would be an *adv.* of *time* or *place*, and would therefore need an *op.*, whereas what precedes the ^ف does not govern what follows it, and (DM,) what follows ^{إِنِّي} does not govern what precedes it; (b) an *adv.* of *place*, according to Mb; (c) an *adv.* of *time*, according to Zj [and Rm, which opinion is attributed to S (DM)]: and the 1st opinion is adopted by IM, the 2nd by IU, and the 3rd by Z: (b) he [i. e. Z (DM)] asserts that its *op.* is a supplied *v.* derived from the letter of ^{الْمَفْجَاةِ}, saying that ^{ثُمَّ} ^{إِذَا} ^{دَعَاكُمْ} ^{دَعْوَةً} ^{مِّنْ} ^{الْأَرْضِ} ^{إِذَا} ^{أَنْتُمْ} ^{تَخْرُجُونَ} XXX. 24. Moreover, when [below] He shall call you once from the earth, then ye shall come forth is constructively ^{ثُمَّ} ^{إِذَا} Moreover, when etc, ye shall fall suddenly to coming forth in that time :

but others hold that its *op.* is the *enunc.*, mentioned, as in ^٩فَإِذَا زَيْدٌ جَالِسٌ, or supplied, as in ^٩فَإِذَا الْأَسَدُ, i. e. ^٩حَاضِرٌ; and that, when ^٩إِذَا itself is construed to be the *enunc.* [in such as ^٩فَإِذَا الْأَسَدُ (DM)], its *op.* is ^٩مُسْتَقَرٌّ or ^٩اِسْتَقَرَّ [26, 498]: (c) the *enunc.* with it always occurs expressed in the Revelation, as XXI. 97. [160], ^٩فَإِذَا هُمْ خَامِدُونَ XXXVI. 28. *And lo, or there, or then, they were still*, and ^٩فَإِذَا هِيَ بَيْضَاءُ VIII. 105. *And lo, or there, or then, it was white*: (d) when ^٩فَإِذَا الْأَسَدُ خَرَجَتْ *I went forth, and there was the lion!* is said, ^٩إِذَا may be an *enunc.* according to Mb, i. e. ^٩فَإِذَا الْحَضْرَةُ الْأَسَدُ; but not according to Zj, because the [*adv. of*] *time* is not an *enunc.* of a concrete *n.* [26]; nor according to Akh, because the *p.* is neither predicable nor predicable of [497]: whereas, if you say ^٩فَإِذَا الْقَتَالُ *and there, or then, was fighting*, [like the version ^٩إِذَا أَنَّهُ عَبْدُ الْقَتَالِ أَخ (519) with Fath,] it may be an *enunc.* according to others than Akh: (e) you say ^٩فَإِذَا زَيْدٌ جَالِسٌ or ^٩جَالِسًا *I went forth, and there, or then, Zaid was sitting, or and there was Zaid, sitting, or and then Zaid (was present) sitting*, with (a) the *nom.* as an *enunc.*, ^٩إِذَا being gov-

erved in the *acc.* by it: (b) the *acc.* as a *d. s.*, the *enunc.* being إِذَا, if it be called an [*adv. of*] *place*; and, if not, then suppressed, [i. e. حَاضِر (DM)]: (f) you may construe إِذَا to be an *enunc.* of a concrete *n.* [in appearance, but of an abstract *n.* in reality (DM)], notwithstanding our calling it an [*adv. of*] *time* [26], when you assume the suppression of a *pre. n.*, as خَرَجْتُ فَأَذا الأسد I went forth, and then was (the presence of) the lion, constructively قَدْ كُنْتُ أَظُنُّ : (g) the Arabs say أَقْبَرُ أَشَدَّ لَسَعَةً مِنَ الزَّنْبُورِ فَأَذا هُوَ هِيَ I was wont to think that the scorpion was sharper in stinging than the hornet, and lo, he is as sharp as she, and فَأَذا هُوَ أَيَّاهَا also: but this [2nd (DM)] construction was disapproved by S when he was questioned by Ks; and فَأَذا هُوَ هِيَ is the proper construction, like VII. 105. and XX. 21; while فَأَذا هُوَ أَيَّاهَا, if authentic, is irregular and inelegant, like the government of the *apoc.* by لَنْ [549], the *subj.* by لَمْ [548], and the *gen.* by لَعَلَّ [513] (ML): (h) إِذَا [denoting *suddenness of occurrence* (IY)] is used like the ف in the *correl.* of the condition, [because of the approximation of their meanings, *suddenness of occurrence* and *succession* (IY),] as XXX. 35. [1, 419] (M)

and XXX. 24. [above] (K, B): (2) it denotes *something else than suddenness of occurrence*, in which case (a) it is mostly an *adv.* of the *future*, implying the sense of *condition*, and peculiar to prefixion to verbal *props.*, being [in all of this] contrary to the one that denotes *suddenness of occurrence*, with which it is combined in XXX. 24. [above] and ^{فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادَةِ} XXX. 47. [below] *And, when He watereth with it those of His servants whom He willeth, lo, or there, or then, they are glad!* (ML): (a) as ^{إِذَا} is prefixed to the *pret.*, so it is prefixed to the *aor.* (K, B on XLII. 28), as XCII. 1. [498], whence ^{وَهُوَ عَلَىٰ جَمْعِهِمْ} XLII. 28. *And He, when He willeth, is able to gather them together and*

^{وَإِذَا مَا أِشَاءَ أَبْعَثُ مِنْهَا * آخِرَ اللَّيْلِ نَاشِطًا مَذْعُورًا}

(K) *And, whenever I will, I rouse her (the she-camel) for the journey at the end of the night, so that she speeds along as though she were a terrified wild bull (N); [but] the v. after it is often a pret., and less often an aor., both of which are combined in the saying of Abū Dhu'aib [alHudhali (Jsh¹)*

^{وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغِبَتْهَا * وَإِذَا تَرَدَّ إِلَىٰ قَلِيلٍ تَقْنَعُ}

[*And the soul of man is craving when thou makest it crave; and, when it is reduced to a little, it is content*

(Jsh)]: (b) the *cond.* اِذَا is prefixed to the *n.* in such as LXXXIV. 1. [23, 201][£] only because the *n.* is an *ag.* to a *v.* suppressed upon condition of being expounded, not an *inch.*, contrary to the opinion of Akh, [who allows اِذَا to be prefixed to the *inch.* provided that the latter be followed by a *v.* (DM)]; and, as for the saying [of AlFarazdaq (Mb, Jsh)]

اِذَا بِأَهْلِي تَحْتَهُ حَنْظَلِيَّةٌ * لَهُ وَلَدٌ مِنْهَا فَذَاكَ الْمَدْرَعُ

[When a man of the tribe of Bāhila, under whom is a woman of the tribe of Ḥanzāla, has a child by her, that child will be the mail-clad warrior, where the *n.* mentioned after اِذَا is not followed by a *v.*, بِأَهْلِي is not an *inch.*, but (DM)] the full phrase is اِذَا كَانَ بِأَهْلِي (ML), so that بِأَهْلِي is *sub.* of كَانَ, the *pred.* of which is لَهُ وَلَدٌ (DM): (c) اِذَا does not govern the *apoc.*, [notwithstanding its signifying *condition*, and being i. q. مَتَى (206) (R),] except in poetry (R, ML), as

اسْتَغْنِ مَا اَغْنَاكَ رَبُّكَ بِالْغَنَى * وَاِذَا تُصِيبَكَ خِصَاصَةٌ فَتَجَمَّلِ

[by 'Abd Kāis Ibn Khufāf {alBurjūmī (T)}, admonishing his son Jamīl, *Be content with competence, so long as thy Lord gives thee a competence; and, when poverty befalls thee, show resignation* (Jsh)]: (b) it is said to be

sometimes excluded from *adverbiality*, *futurity*, and the sense of *condition*; and each of these shall have a separate paragraph: (a) as for its exclusion from *adverbiality*, Akh asserts on XXXIX. 71. 73. [539] that اِذَا is [a n. of time (DM)] governed in the *gen.* by حَتَّى [below], [i. e. *Until the time of their coming to it (DM)*]; and IJ asserts on the reading اِذَا رَقَعَتِ الرَّاغِبَةُ لَيْسَ LVI. 1-3. *The time when the resurrection shall come to pass, while not a lying (soul) shall be at* [the ل being i. q. فِي (DM)] *its coming to pass, abasing some, exalting others, will be the time when the earth shall be shaken with violent shaking* that the 1st اِذَا is an *inch.* and the 2nd an *enunc.*, the two accs. being ds. s., as likewise is the *prop.* of لَيْسَ and its two reggs. [لَوْقَعَتَهَا كَاذِبَةٌ (DM)], i. e. *The time of the resurrection's coming to pass will be the time of the earth's being shaken*; and they say on the verse of the Hamāsi [Abu-ṭ-Tamīm al-Kainī (T)]

وَقَبْلَ غَدٍ يَا لَهْفٍ نَفْسِي عَلَى غَدٍ

اِذَا رَاحَ أَصْحَابِي وَلَسْتُ بِرَّائِمٍ

[And before the morrow—O the grief of my soul for the morrow, for the time when my companions will return, and I shall not be returning! (T)] that اِذَا is in the position

of a *gen.* as a *subst.* for [the 2nd] ^{عَدَ}, [or of an *acc.* as a *subst.* for the position of ^{عَدَ} عَلَى (498) (T)]; and IM asserts that it occurs as an *obj.* in the saying of the Prophet to 'Ā'isha ^{إِنِّي لَأَعْلَمُ إِذَا كُنْتُ عَنِ رَاضِيَةٍ وَإِذَا} *Verily I do know the timewhen thou art pleased with me, and the time when thou art in anger against me*: (b) its exclusion from *futurity* is through its denoting (a) the *past*, as ^{أَن} denotes the *future*, as IX. 93. [80], LXII. 11. [538] ^{عَ} *And, when they saw etc., they dispersed etc.*, and ^{وَنَدَمَانِ يَزِيدُ الْخَ} [18]: (β) the *present*, vid. after the oath [from God, as will be seen (DM),] as XCII. 1. [498] and ^{وَالنَّجْمِ إِذَا هَوَى} LIII. 1. *By the Pleiades* [11] *when they set* [below], because, as is said, if it denoted the *future*, it would not be an *adv.* to the *v.* of the oath, [i. e. ^{أَقْسَمَ} (DM),] because this *v.* is origina^٢tive, not enunciat^٢ory of an oath to come, since the oath of God is ancient; nor to a suppressed *being* serving as a *d. s.* to ^{الَّيْلِ} and ^{النَّجْمِ}, because the ^{حَالِ} and the *future* are incompatible: whereas the truth is that dependence upon the origina^٢tive ^{أَقْسَمَ} is not correct, because the ancient has no *time*, either *present* or *other-wise*, being anterior to *time*; but that dependence upon ^{كَأَنَّا}, notwithstanding that ^{أَن} remains in the *future*, is

not impossible, [because the *حال* incompatible with the future is the *temporal*, not the *grammatical* one (DM), i. e. the *present time*, not the *d. s.*,] as is proved by the fact that the occurrence of the presumptive *d. s.* [74] is correct by common consent: (c) the exclusion of *إِذَا* from *conditionality* is exemplified in *وَإِذَا مَا غَضِبُوا هُمْ* XLII. 35. *And who, when they are wroth, forgive* and *وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ* XLII. 37. *And who, when wrong befalls them, help themselves*, in both of which *exs.* *إِذَا* is an *adv.* to the *enunc.* of the *inch.* after it; whereas, if it were *cond.*, and the nominal *prop.* a *correl.*, this *prop.* would be conjoined with the *ف* [but see (f) below]: and hence the *إِذَا* that follows the oath, as in XCII. 1. and LIII. 1. [above] (ML): (c) since the introduction of the sense of *condition* into *إِذَا* and its exclusion from its original sense of *specified time* [206] are frequent, it may, even if it be not i. q. the *cond.* *إِن*, vid. in the case of *decided matters*, be used in the same way as the *إِذَا* implying the sense of *إِن*, vid. in being followed by two *props.* in the guise of the *prot.* and *apod.*, although they are not such, as CX. 1-3. [540], in order that this arrangement may indicate that the purport of the 2nd *prop.* is as inseparable from the purport of

the 1st *prop.* as the *apod.* from the *prot.*; and it is for the realization of this object that [the *non-cond.*] اِذَا is governed by its [apparent] *apod.*, notwithstanding that the latter follows a *p.* such that what precedes it is not governed by what follows it, like the ف in CX. 3., اِنَّ in اِذَا جِئْتَنِيْ فَانْكُ مَكْرَمٌ When thou comest to me, verily thou wilt be honored, and the ل in XIX. 67. [600] (R):

(d) what governs اِذَا [in the *acc.* (ML)] is (a) its *prot.*, [as some say (R), which is the opinion of critical judges (ML),] so that it is like مَتَى [206] (R, ML), and accordingly should be parsed not as “a *n.* of *time* governing “its *prot.* in the *gen.*, and governed in the *acc.* by its “*correl.*,” but only as “a *n.* of *condition* governed in the “*acc.* by its *prot.*” (DM); and the objection of AB that this opinion is refuted by the fact that the *pre.* is not governed by the *post.* does not apply, because اِذَا according to these [critical judges (DM)] is not *pre.* [201], as all say when it governs the *apoc.*, as in اِسْتَعْنِيْ مَا آَلَخِ [above] (ML): (b) [the *v.* or the like in (ML)] its *apod.*, which is the saying of most (R, ML), but is open to various objections (ML): it is best, however, to make a distinction, and say that, if اِذَا implies the sense of *condition*, its predicament is like that of مَتَى; but that, if not, as in اِذَا غَرَبَتِ الشَّمْسُ جِئْتُكَ When the sun sets

I will come to thee, i. e. *I will come to thee at the time of the setting of the sun*, its *op.* is the *v.* that is in the place of an *apod.* by usage, though it is not an *apod.* in reality, not the *v.* that is in the place of the *prot.*, since this *v.* particularizes the *adv.* by being *post.* to it [111], as in the case of the rest of the *advs.* epithetically particularized [140] by the purport of the *props.* after them, as ^{يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ} *يوم يجمع الله الرسل* V. 108. *On the day when God will assemble the Apostles*, and the *post.* does not govern the *pre.*: for in every two or more words, that are equivalent in sense to a single word, because they occur together as a part of a sentence, the 1st may govern the 2nd, as the *pre.* governs the *post.* [110]; but the converse is not allowable, since no single word is known one of whose parts is *prepos.* in one respect and *postpos.* in another, and similarly therefore what is equivalent to a single word in sense, for which reason a *conj.* does not govern a conjunct, nor an *appos.* an *ant.*, nor a *post.* a *pre.*: whereas the *cond.* word, when governed by the *prot.*, is not together with the *prot.* like a single word, since they do not then occur in the place of a single word, like the *ag.*, *obj.*, *inch.*, and the like; so that each of them may govern the other, as ^{مَتَى تَذْهَبْ أَذْهَبْ} *متى تذهب أذهب* and XVII. 110. [116]: (e) the *ف* in such as CX. 3. [540] is [not illative, but] *red.*, because the illative *ف* ^{إِذَا جَاءَ} is not devoid of the sense of *succession*, whereas *إِذَا جَاءَ* ^ع

is an *adv.* to the *extolling*, which was not to be in succession to, but in the time of, the *coming*: (f) *إِذَا*, being neither radically nor permanently *cond.*, may, notwithstanding its being *cond.*, (a) have for its *apod.* a nominal *prop.* without *فَإِنَّ* [419], as in XLII. 35. and XLII. 37. [above]; (b) be followed by a nominal [*prop.*] devoid of *v.*, though this is anomalous, as

فَهَلَّا أَعَدُّونِي إِمْتَلِي تَفَاقَدُوا
إِذَا الْخَصْمُ ابْزَى مَائِلَ الرَّاسِ انْكَبَ

[by one of the Banu Fak'as, said to be Murra Ibn 'Adda alFak'asi, *And wherefore have they not prepared me for my like (may they lose one another!)*, when the foe is sticking out the chest, bending the head, lowering the shoulder, i. e. is lurking in ambush? (T)]: (g) *إِذَا*, when it occurs after *حَتَّى*, as *إِذَا هَلَكَ قَلْتُمْ* XL. 36. *So that, when he died, ye even said*, continues to require two *props.*, and is governed in the *acc.* by the last of them; while *حَتَّى* with it is an inceptive *p.* [501]: but some say that *إِذَا* after *حَتَّى* may be divested of *adverbiality*, and be governed in the *gen.* by *حَتَّى* [above]; and perhaps they attribute to this the saying *حَتَّى إِذَا اسْلَكُوهُمُ الْخ* etc. [below], this verse being the last of the ode: (h) *إِذَا*, when followed by *مَا*, remains as it was before, not

becoming by means of **أَ** an apocopative word distinctly *cond.*: but some say that **إِذَا** is [distinctly] *cond.*, and therefore apocopates [the *v.* of] the *prot.* and *apod.*; and they cite the saying of AlFarazdak

فَقَامَ أَبُو لَيْلَى إِلَيْهِ ابْنُ ظَالِمٍ
وَكَانَ إِذَا يَسْلُلُ السَّيْفَ يَضْرِبُ

Then *Abū Lailā*, the son of *Zālim*, arose to help him; and he was wont, whenever he drew the sword, to smite, whereas the [true] version is **مَتِيئًا** [206]. **إِذَا** and **إِنَّا** occur in the *correl.* of **بَيْنَا** [497] and **بَيْنَمَا** [565]; and each of them then denotes *suddenness of occurrence*: but **إِنَّا** mostly occurs in the *correl.* of **بَيْنَمَا نَحْنُ**, [as **بَيْنَمَا نَحْنُ** **إِنَّا** (565),] and **إِذَا** in that of **بَيْنَا**, as **فَبَيْنَا نَسْرُسُ آلَ ح** [497]; while **إِنَّا** is followed only by the *pret. v.*, and **إِذَا** by the nominal [*prop.*] (R). But As used to hold that the only chaste [idiom] was to omit them in the *correl.* of **بَيْنَا** and **بَيْنَمَا** (M, R), because the *correl.* frequently occurs without them (R), as in

فَبَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا * مَعْلَقٌ وَفُضَّةٌ وَزَنَادٍ رَاعٍ

(M), by a man of the Banū Kais 'Ailān, *Then, while we were expecting him, he came to us, dangling a wallet*

and a herdsman's fire-sticks (Jsh), and ^{بَيْنَا تَعْنَقَهُ الْكَمَلَةُ الْخ}

[497] (IY). The [idiom] heard from the Arabs is

^{بَيْنَا زَيْدٌ قَامَ جَاءَ عَمْرُو} without ^{اِنْ}, because the sense is

Between the intervals of the time [when Zaid stood]

'Amr came, whence ^{بَيْنَا تَعْنَقَهُ الْخ}; whereas ^{بَيْنَمَا} occurs

sometimes not combined with ^{اِنْ}, like ^{بَيْنَا}, and some-

times combined with ^{اِنْ} or ^{اِذَا}, as

^{فَاسْتَقْبِرِ اللّٰهَ خَيْرًا وَّارْضِيْنِيْ بِهِ * فَبَيْنَمَا الْحَسْرُ اِنْ دَارَتْ مِاْسِيْرُ}

^{وَبَيْنَمَا الْمَرْءُ فِي الْاَحْيَاءِ مَغْتَبِطٌ * اِذَا هُوَ الرَّمْسُ تَعْقُوْرَةُ الْاَعَاصِيْرِ}

[above] (D), by 'Ithyar Ibn Labīd al'Udhri, or Huraith

Ibn Jabala, *Then pray thou God to decree thee good,*

and do thou be satisfied with it; for, while there was

hardship, there, or then, or lo, easy times came round!

And, while man is envied for his prosperity among living

beings, there, or then, or lo, he is the dust that the

whirlwinds obliterate! (Jsh). Since ^{بَيْنِيْ}, which is

always *pre.* to the single term, is intended to be *pre.* to

the *prop.*, and prefixion to the *prop.* is like no prefixion

[201, 202], the restraining ^{مَا} is redundantly affixed to

it [565]; or the Fatha is impleted [497], so that an ^{اِ}

is engendered, in order that the ^{اِ} may indicate that ^{بَيْنِيْ}

does not require a *post.* [n.], because it is as it were

paused upon, and the { is sometimes put for pause, as in
 بَيْنَ [161, 497, 615, 648]. بَيْنَ, being orig. an *inf. n.*
 meaning *separation*, is used to denote *time* and *place* ;
 whereas, when restrained by مَا or the {, and *pre. to*
props., it denotes only *time*, because no [*n. of*] *place* is
pre. to props., except حَيْثُ [124, 201] : but بَيْنَ is really
pre. to a n. of time pre. to the prop., the full phrase
 being بَيْنَ أَوْقَاتِ زَيْدٍ قَائِمٍ *Between (the times when) Zaid*
was standing, i. e. *Between the times of Zaid's standing* ;
 and the *n. of time* being suppressed because indicated by
 the circumstance that *ns. pre. to props.* are mostly *ns.*
of time, not *ns. of place* and others. All that we have
 said about بَيْنَ, as to the occurrence of the restraining
 مَا in order to restrain it from requiring a single *post. n.*,
 and as to supplying a *n. of time pre. to the props.*,
 is equally applicable to كُلًّا [117, 181] : but since كُلًّا
 contains the sense of *generality* and *totality*, which is
 contained in *cond. words*, like مَتَى [206], مَا, and مَتَى,
 it resembles them more than بَيْنَ does ; so that it is
 prefixed only to the verbal [*prop.*], contrary to بَيْنَ and
 بَيْنَ ; and for the same reason the *pret.* after it may
 occur in the sense of the *future* [615]. بَيْنَ, بَيْنَ, and
 كُلًّا are prefixed to the *pret.* and *future*. We may hazard

the conjecture that [^{بَيْنَا} and ^{كُلَّ} in] ^{بَيْنَا}, ^{بَيْنَمَا}, and ^{كَلِمَا} are *uninfl.*, because their prefixion [to a *prop.*] is like no prefixion, as we said of ^{حَيْثُ} [202], except that they are *uninfl.* upon the Fath that they were entitled to in the state of inflection, contrary to ^{حَيْثُ}, because no state of inflection exists for the latter in which it is governed in the *acc.*, so that its inflectional vowel might be observed. ^{بَيْنَا}, ^{بَيْنَمَا} and ^{كَلِمَا} with their two *props.* are arranged in the same way as *cond.* words with the *prot.* and *apod.*, in order to explain that the purport of the 2nd is as inseparable from [the purport of] the 1st as the *apod.* from the *prot.*; and for this reason ^{أُذِ} and ^{أُذِ} are prefixed to the *correl.* of ^{بَيْنَا} and ^{بَيْنَمَا}, in order that they may indicate the *conjunction of the purport of the 2nd with [the purport of] the 1st suddenly, without delay*, so that the *correl.* may be more confirmed in the sense of inseparability. But [^{كَلِمَا} ٦ ^{كُلَّ}] is said to be [*pre.* to a single term, and therefore] *infl.*, ^{مَا} being infinitival, and a *n. of time pre.* to ^{مَا} being supplied [571]; and the like may therefore be asserted of ^{بَيْنَمَا}. When ^{أُذِ} and ^{أُذِ} denoting *suddenness of occurrence* are prefixed to the *correl.*, then, if you say, as Mb holds, that ^{أُذِ} is an *adv. of place*, as likewise he ought to say

of ^ااَنْ , they are governed in the *acc.* as *advs.* of *place* to what follows them, while ^ابَيْنَمَا and ^ابَيْنَا are *advs.* of *time* to it, so that the sense of ^ابَيْنَا ^ازَيْدٌ قَائِمٌ اَنْ رَأَى هِنْدًا ^ابَيْنَمَا ^ازَيْدٌ قَائِمٌ ^ابَيْنَمَا is *Zaid saw Hind while Zaid was standing, there he saw Hind* is *Zaid saw Hind between (the times of) his standing, [saw her] in that place, i. e. in the place of his standing; and, if we say, as Zj holds, that they are advs. of time, they are pre. to the prop. after them, excluded from adverbiality, inchs. whose enunc. is ^ابَيْنَا or ^ابَيْنَمَا, the sense being [While etc., was the time when he saw Hind, i. e.] The time of Zaid's seeing Hind was between (the times of) his standing: but it is best to say, as IBr holds, that they are *ps.*, in which case the *op.* of ^ابَيْنَا and ^ابَيْنَمَا is what follows the two words denoting *suddenness of occurrence*; or we may say that ^ااَنْ and ^ااِذَا are *red.*, and do not denote *suddenness of occurrence* in the *correl.* of ^ابَيْنَا and ^ابَيْنَمَا, as AU, IKb, and Jh say that ^ااَنْ is *red.* in such as ^ااِذَا ^اوَأَعَدْنَا II. 48. *And We appointed*, and ^ااِذَا in such as*

حَتَّىٰ إِذَا اسْلَكُوهُم فِي قَتَاةٍ * شَلَّا كَمَا تَطْرُقُ الْجَمَالَةُ الشَّرَا

[by 'Abd Manāf {Ibn Rib' (Bk)} alHudhalī (Bk, N), *Until they made them pass through the mountain-road named Kutā'ida, driving them along, as the owners of camels urge on the shyng ones (N)*]. And the analysis

op. and *post.*], because اِنْ is then a *p.*, exactly like the ف [540]. Sometimes اِنْ denotes *suddenness of occurrence* in something else than the *correl.* of بَيْنَا and بَيْنَمَا, as كُذِّتْ وَاَقْبَا اِنْ جَاوَنِي عَمْرُو I was standing still: there, or then, or lo, 'Amr came to me. And بَيْنَا may be *pre.* to the *inf. n.*, contrary to بَيْنَمَا, as بَيْنَا تَعَانَقَهُ [497], in full اَوَّلَاتِ بَيْنِ اَوَّلَاتِ تَعَانَقَهُ between (the times of) his embracing; but the best known [version] is the *nom.*, as an *inch.* whose *enunc.* is suppressed, i. e. بَيْنَا تَعَانَقَهُ حَاصِلٌ while his embracing (was being realized) (R).

§ 205. اِنْ is i. q. عِنْدَ [115], except that it is peculiar in 6 matters (A):—(1) it [always (A)] denotes *beginning of extent* (R, IA, A) in *time* or *place* (R, IA, Sn), as اِنْ صَبَاحٌ From daybreak and مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ XXVII. 6. From a wise, knowing One (R), thereby differing from مِنْ [499] (R, Sn), as we [i. e. the BB] say (R); and hence عِنْدَ and لَدُنْ alternate in such as جِئْتُ مِنْ and مِنْ لَدُنْ, [vid. when the inceptive مِنْ is prefixed to عِنْدَ (Sn),] e. g. اَتَيْنَا رَحْمَةً مِنْ عِنْدِنَا وَعِلْمَانَا (Sn),] e. g. اَتَيْنَا رَحْمَةً مِنْ عِنْدِنَا وَعِلْمَانَا XVIII. 64. Unto whom We had vouchsafed mercy from Us, and whom We had taught knowledge

from *Us*, contrary to جَلَسْتُ عَنْدَهُ I sat by him, where جَلَسْتُ لَدُنْهُ is not allowable, because the sense of *beginning* is wanting here (A): but, when *pre.* to the *prop.*, لَدُنْ becomes purely denotative of *time*, because the only *adv. of place pre. to the prop.* is حَيْثُ [124, 201], as

صَرِيعٌ غَوَايٍ رَاقِهٌ وَرَقْنَةٌ
لَدُنْ شَبَّ حَتَّى شَابَ سَوْدُ الذَّرَائِبِ

[by AlKutāmi, *Smitten by blooming maids, that he pleased, and that pleased him, from the time that he became a youth until the black locks grew white* (FA)]; while the *prop.* may be headed by an infinitival *p.* [201], since لَدُنْ is not *orig.* purely denotative of *time*, as

فَإِنَّ الْكَثْرَ أَعْيَانِي قَدِيمًا * وَلَمْ أَقْتَرِ لَدُنْ أَنِي غَلَامٌ

by 'Amr Ibn Ḥassān, *For verily wealth eluded me of old; nor was I poor from the time that I was a young man* (R): (2) it is mostly used governed in the *gen.* by مِنْ (IA, A); and therefore does not occur in the *Kur* except with مِنْ, as XVIII. 64. and لِيُنْذِرَ بَأْسًا شَدِيدًا مِنْ لَدُنْهُ XVIII. 2. *That it may warn them that disbelieve of a grievous chastisement proceeding from Him* (IA): (3) it is *uninfl.* (R, IA, A), according to most of the Arabs (IA), either, as IH says, because some of its

original and best known one, ^{أَ}لَدُنِّي, ^{أَ}لَدُنْكَ, ^{أَ}لَدُنْكَ, ^{أَ}لَدُنْكَ, ^{أَ}لَدُنْكَ, ^{أَ}لَدُنْكَ, ^{أَ}لَدُنْكَ, ^{أَ}لَدُنْكَ; but elision of its ^{أَ} is not allowable when it is *pre.* to a *pron.* (R). Being always *pre.* [115] (IM), ^{أَ}لَدُنْكَ governs [what follows it in (R)] the *gen.* (IM, R) by prothesis [110] (R, IA, A), (1) literally, if it be a [single (R) *infl.* (A)] *n.*, [as XXVII. 6. and ^{أَ}لَدُنْكَ تَنْتَهَضُ ^{أَ}أَلْفُ (above) (A)]: (2) constructively, if it be (a) a *prop.* (R, A), as

وتذكر نعمة ^{أَ}لَدُنْكَ أنت يافع

And thou rememberest his bounty, since thou wast a strip-ling and ^{أَ}لَدُنْكَ صَرِيحٌ غَوَايَ ^{أَ}أَلْفُ; (b) *uninfl.*, as XVIII. 64. and XVIII. 2. (A). But [the word (R)] ^{أَ}لَدُنْكَ after ^{أَ}لَدُنْكَ may be governed in (1) the *gen.* [by prothesis (A), according to rule (IA, A)]: (2) the *acc.* (R, IA, A), as

وما زال مهري مزجر الكلب منهم

^{أَ}لَدُنْكَ غَدُوَّةٌ حَتَّى دُنْتُ لَغُرُوبِ

(IA, A), by Abū Sufyān [Ṣakhr (AGh)] Ibn Ḥarb (SR) alKuraṣhī alUmawī (AGh), *And my colt ceased not to be as far from them as the rated dog* [64], *from morning until it* (i. e. *the sun*) *was near to setting* (J): (a) ^{أَ}لَدُنْكَ is then cut off from prothesis in letter and sense [above] (A); while ^{أَ}لَدُنْكَ is anomalously governed in the *acc.* (IM, R) by it (IM) as a *sp.* (IA, A), which IM prefers

(IA), or by assimilation to the [direct (Sn)] *obj.* (A), the reason being that ^{لُكْنٌ} is frequently used with ^{غُدُوَّةٌ}, contrary to the rest of the *adv.*, like ^{بَكْرَةٌ} and ^{عَشِيَّةٌ}, and that, the ^د of ^{لُكْنٌ} being pronounced with Damm, Fath, and Kasr, as above shown in its *dial. vars.*, and moreover its ^ن being sometimes elided, the vowels of the ^د resemble the vowels of inflection in respect of their changeability, and the ^ن resembles the Tanwīn in respect of its suppressibility, so that ^{لُكْنٌ غُدُوَّةٌ} becomes like ^{رَأَوْدٌ خَلَا} [or ^{ضَارِبٌ زَيْدًا}] in letter, and therefore ^{غُدُوَّةٌ} is governed in the *acc.* by assimilation to the *sp.* in ^{رَأَوْدٌ خَلَا} [85] or to the *obj.* in ^{ضَارِبٌ زَيْدًا} [343] (R): (b) some say that ^{غُدُوَّةٌ} is *pred.* of ^{كَانَ} suppressed [with its *sub.* (A)], i. e. ^{لُكْنٌ كَانَتْ السَّاعَةُ غُدُوَّةً} since (the hour was) morning; [and, according to this construction, ^{لُكْنٌ} is *pre.* to the *prop.* (Sn)]: (c) if you couple to ^{غُدُوَّةٌ} [after ^{لُكْنٌ} (IA)], the coupled may be in the *gen.* from observance of the general rule, or *acc.* from observance of the letter: Akh mentions that (IA, A), but IM deems the *acc.* improbable (A), because another *n.* than ^{غُدُوَّةٌ} would then be governed in the *acc.* after ^{لُكْنٌ} [below] (Sn): (d) ^{غُدُوَّةٌ} after ^{لُكْنٌ} is always pronounced with Tanwīn, even if it be *det.* [8], either by assimilation to the *sp.*,

which is always *indet.* [83]; or because, if we suppressed the Tanwin, we should not know whether it was governed in the *acc.* or *gen.* (R): (3) the *nom.* [as the KK relate (IA, A), by suppression of one of the two terms of the *prop.* (R), ^{غَدُوَّةٌ} being governed in the *nom* (a) by { the *att.* (A) } ^{كَانَ} suppressed (IA, A)], i. e. ^{كَانَتْ غَدُوَّةٌ} *since morning (was)* (R, IA, A); (b) as *enunc.* of a suppressed *inch.*, i. e. ^{وَقْتُ هُوَ غَدُوَّةٌ} *from (a time that was) morning*; (c) by assimilation to the *ag.*, [because of the resemblance of ^{لَدُنْ} to the *act part.*, as above shown: while ^{لَدُنْ} in case (a) is *pre.* to the *prop.*, in case (b) *pre.* to a single term understood, and in case (c) not *pre.* at all (Sn)]. S says that no *n.* but ^{لَدُنْ} is governed in the *acc.* after ^{لَدُنْ} [above] (A) ^{لَدُنْ} is an *adv.* [of place (IY), said to be a *dial. var.* of ^{لَدُنْ}; but really (BS)] *syn.* with ^{عِنْدَ} (IY, BS), as S says: so that it denotes *nearness*, (1) *sensible*, as ^{وَالْقِيَا سَيِّدَهَا لَدُنْ} *الباب* XII. 25. *And they found her lord at the door*; (2) *id.*, as ^{لَدُنْ نَفَقَةٌ وَارِبٌ} *In him are, or He has, knowledge of law and sagacity* (BS). ^{لَدُنْ} is i. q. ^{لَدُنْ}, except that ^{لَدُنْ} and its *dial. vars.* mentioned, being used in the sense of *beginning*, are always accompanied by ^{مِنْ}, either expressed, which is mostly the case, or supplied,

so that it is i. q. ^أعِنْدِ مِنْ ; whereas ^ألَدَى is i. q. ^أعِنْدِ R). ^ألَدَى is like ^أعِنْدِ unrestrictedly, except that (1) it cannot be governed in the *gen.* [by the *p.* (Sn)], contrary to ^أعِنْدِ : (2) ^أعِنْدِ is more versatile than it in two ways, vid. that (a) ^أعِنْدِ is an *adv.* for concrete *ns.* and abstract ones, as ^أهَذَا الْقَوْلُ عِنْدِي صَوَابٌ *This saying in my opinion is correct* ; whereas that is impossible with ^ألَدَى : so says ISh: (b) you say ^أعِنْدِي مَالٌ [115], even if it be *absent* from you; but not ^ألَدَى مَالٌ, except when it is *present* : so say H, AHA, and ISh (A). It is [said to be] *uninfl.* upon quiescence (IY) : but there is no proof of its uninflectedness (R) ; and A's saying that it is "like ^أعِنْدِ unrestrictedly" implies that it is *infl.* (Sn). Its | is [treated like the | of ^أأَلَى and ^أعَلَى, being preserved with the explicit *n.*, and (R)] converted into ^أي with the *pron.* in the *dial.* of most [129] (R, BS); but S transmits on the authority of Khl from a people of the Arabs ^ألَدَاك , ^أالَاك , and ^أعَلَاك , as

طَارُوا عَلَاهُنَّ فَطَرَّ عَلَاهَا * وَاصْدُدْ بِمِثْنَى حَقْبٍ حَقَوَاهَا

(R), by Abu-nNajm, *They have fled upon them, then flee thou upon her: and bind her two flanks tight with a double hind-girth* (FA).

§ 206. ^{الآن} is a *n.* denoting *time present*, (1) in whole, as II. 66. [149]; (2) in part, as ^{فَمَنْ يَسْتَمِعُ الآنَ} LXXII. 9. *For whoso listeneth now* (Sh), i. e. *at the time of the revelation of the text, and afterwards to the end of time* (MAd). It is an *adv. of time*, *uninfl.* upon Fatḥ [201] (IY, IA). Some hold that the ^{الْ} prefixed to it denotes *determination of presence* [599], because ^{الآن} means *At this time*; but some, among whom is IM, hold that it is *red.*, and that ^{الآن} is *uninfl.* because it implies the sense of the *p.* [159], vid. the ^ل of *presence* (IA). What I think is that ^{الآن} is made *det.* by the ^ل expressed in it, which is inseparable from it, because the *det.* is always meant by it: and that it is *uninfl.* because of its vagueness [171] and applicability to every *time* when it is *present*, but not when it is *past*; and because the *p.* of determination is inseparable from it, so that it follows the course of ^{الَّذِي} [176] (IY). It is sometimes *infl.*, as in the saying [of Abū Ṣakhr alHudhālī (SM)]

لَسَلِمَىٰ بِذَاتِ الْبَيْتِ دَارَ عَرْفَتِهَا
 وَآخِرَىٰ بِذَاتِ الْجَيْشِ آيَاتِهَا سَطَرٌ
 كَانَهُمَا مَلَانٍ لَمْ يَتَغَيَّرَا
 وَقَدْ مَرَّ لِلدَّارَيْنِ مِنْ بَعْدِنَا عَصَرٌ

Salma had an abode at Dhāt AlBain that I knew, and another at Dhāt AlJaish, whose marks are erased like a line; as though they [the two places, masc. because each is a مَوْضِعٌ] had not been different from now, when an age has passed for the two abodes after our time, orig. مِنَ الْآنَ [660] (Sh). In II. 66. الْآنَ is read (B); and sometimes لَآنَ is said (R). As for أَمْسٍ, [when it means a specified (Sh, Fk) day (MAd), vid. the day before your day (Sh, YS), and is not pre., nor synarthrous, nor a {du. or (MAd)} broken pl., nor a dim. (Fk, MAd),] (1) according to the Hijāzīs, it is uninfl. (M, R, Sh, Fk) upon Kasr [201] (M, Sh, Fk), unrestrictedly (Sh, Fk), i. e. in the nom., acc., and gen., with and without Tanwīn (YS), as

مَنْعَ الْبَقَاءِ تَقْلُبُ الشَّمْسُ * وَطُلُوعُهَا مِنْ حَيْثُ لَا تَمْسِي

وَطُلُوعُهَا حُمْرًا صَافِيَةً * وَغُرُوبُهَا صَفْرًا كَالْأُورْسِ

تَجْرِي عَلَى كَيْدِ السَّمَاءِ كَمَا * يَجْرِي حِمَامُ الْمَوْتِ فِي النَّفْسِ

الْيَوْمَ أَعْلَمَ مَا يَجِيءُ بِهِ * وَمَضَى بِفَضْلِ قَضَائِهِ أَمْسٍ

(Sh) by Rauḥ Ibn Zimbā' [alJudhāmi (ID, Is)], *The changing of the sun has forbidden remaining (in the world), and its rising from where it enters not upon the evening, and its rising red, clear, and its setting yellow like saffron. It runs its course upon the middle of the sky, as the doom of death runs its course in the living*

being. To-day I know what it (i. e. to-day) brings, and yesterday has passed by the grace of His (i. e. the Lord's) decree (Jsh): (a) according to the GG (Fk), it is *uninfl.* because of its implying [the sense of (Fk)] the determinative ج [159] (IY, R, Fk), and becoming *det.* thereby [IY]: for, every day anterior to a day being its *yesterday*, أمس^{أف} is *orig. indet.*; and afterwards, when the *yesterday* of the speaker's day is meant, the determinative ج denoting *knowledge* is prefixed to it; but is then suppressed and supplied, because the mind of every one that bears أمس^{أف} free from prothesis immediately flies to the *yesterday* of the speaker's day, so that it becomes *det.*, as أقدم^{أف} أمس^{أف} لقيته^{أف} I met him on the most recent *yesterday* (R): (b) it is *uninfl.* upon a vowel in order that it may be known to be *orig. infl.* [159] (Fk); and [the س (IY)] is pronounced with Kasr, [according to rule (Fk),] because of the concurrence of 2 quiescents [664] (IY, Fk): (c) رأيت^{أف} أمس^{أف} I saw him yesterday has been heard, but is anomalous (KF): (2) according to [most of (Sh, Fk)] Banu Tamim, [as S transmits from them (R),] it is (a) *infl.* as a diptote in the *nom.* [exclusively (Sh, Fk), as

[the combination of (IY)] deviation (IY, Fk) from ^{أَمْسَى}الأمسى (Fk) with determination (IY), [i. e.] with the quality of proper name [18] (Fk): (b) the difference between deviation [from the *p.* (IY)] and implication [of it (IY)] is that with deviation the *p.* may be expressed, but not with implication (IY, YS), for which reason what deviates is *infl.*, and what implies is *uninfl.*; and thereby is known the secret of the inflectedness of ^{سَحَرٌ}سَحَرٌ [18] and the uninflectedness of ^{أَمْسَى}أمسى according the Hijāzīs: but some say that deviation is alteration of the *lit.* form of the word while its sense remains, and that implication is the use of it in its original sense with another sense super-added (YS): (c) Z and many of the GG say that ^{أَمْسَى}أمسى is *infl.* according to the Banū Tamīm unrestrictedly, i. e. in all states, being perhaps misled by the verse ^{لَقَدْ رَأَيْتَ النَّعْمَ}لَقَدْ رَأَيْتَ النَّعْمَ [above]; whereas S restricts this saying by the words “some of the Banū Tamīm” and “after ^{مَدٌّ}مَدٌّ” (R): (d) Zji is mistaken in asserting upon the authority of this verse, that, according to some of the Arabs, ^{أَمْسَى}أمسى is *uninfl.* upon Fatḥ (R, Sh): (4) according to some of the Arabs, as some relate, it [is held to be *indet.*, and (IY)] is *infl.* as a triptote (IY, R, YS), unrestrictedly (YS), like ^{مَضَى}مَضَى ^{بِمَا فِيهِ}بِمَا فِيهِ (R), as ^{مَضَى}مَضَى ^{بِمَا فِيهِ}بِمَا فِيهِ Yesterday has passed with what was in it (IY); but this

is strange (IY, R). S says that, if you name a man ^{أس}أَمْسَى according to the *dial.* of AlHijāz, you make it triptote, like غَاقٍ [200] when used as a name, because every *uninfl.* single term used as a name for a person must be *infl.* as a triptote [191]: and, according to the *dial.* of [most of] the Banū Tamīm also, you make it triptote in the [3] cases, because it must be made triptote in the *acc.* and *gen.*, since it is *uninfl.* upon Kasr according to them ; and, when you make it triptote in the two cases, you must do so in the *nom.* also, since there is no *n.* in the language triptote in the *acc.* and *gen.* and diptote in the *nom.* (R). But, when one of the preceding conditions is wanting (Fk), [i. e.] when ^{أس}أَمْسَى (1) is *indet.* (R), [which occurs] when it means *some day or other of the past days* (Sh), as ^{أس}أَمْسَا كُلُّ غَدٍ يَصِيرُ ^{أس}أَمْسَا *Every to-morrow will become a yesterday* (R), or (2) is *pre.*, [as ^{أس}أَمْسَنَا مَضَى *Our yesterday has passed* (R, MAd),] or (3) is *synarthrous*, [as X. 25. (532) (Sh),] or (4) is a [*du.* or (R, MAd) broken (Sh)] *pl.* (R, Sh), as [^{أس}أَمْسَانِ مَضَى *Two yesterdays have passed* and (MAd)]

مَرَّتْ بِنَا أَوَّلَ مَنْ أَمْسَى * تَمِيسُ فِينَا مِيسَةً الْعُرُوسِ

(Sh) *She passed by us before days gone by, swaying in her walk with the swaying walk of the bride* (MAd), it is *infl.* [as a triptote (Fk)] by common consent (R, Sh,

Fk), because of the removal of the cause of uninflectedness, vid. the supply of the **ل** (R): (a) the synarthrous ^{أف}امسى is sometimes *uninfl.* (R, YS), perhaps because the **ل** is construed to be *red.* (R); and, in the verse [of Nuṣaib (MAd)]

فَانِي رَقَعْتُ الْيَوْمَ وَالْأَمْسِ قَبْلَهُ
بِبَابِكَ حَتَّى كَابَتِ الشَّمْسُ تَغْرِبُ

[*And verily I have stood to-day and yesterday before it at thy door until the sun was near to setting* (MAd)],

^{أف}امسى is related with [Fath as being an *infl. adv.*, and (Sh)]

Kasr as being *uninfl.* (Sh, YS): (b) the cause of its inflection in the *du.* and *pl.* is that the **ل** is supplied only because the mind immediately flies to one of the genus on account of its notoriety among its likes ; whereas, when

^{أف}امسى is dualized or pluralized, that specified one no longer remains (R): (c) according to AH (YS), ^{أف}امسى is declared by S [and others (YS)] to have no *dim.* [292]

(R, Sh, YS), like ^ععَدَّ (R, YS); but it is said by Mb, [F, H, and IM (Sh), as likewise by IB (YS),] to have a *dim.* (Sh, YS), in which case it is *infl.*, according to all, as when it is a broken *pl.* (Sh). If, however, [the anar-

throus (Fk)] ^{أف}امسى [that means a *specified* (Fk) *day*] be used as an *adv.*, it is *uninfl.* by common consent (Fk, MAd): so in the Audah (Fk), which here follows IB

(YS). ^{قَطَا} [is an *adv.*, which (ML)] denotes *totality of past time*; [and is always used in the sense of ^{أَبَدًا} *ever*, because it is derived from ^{أَقَطَا}, which means *cutting* (187), as you say ^{لَا أَفْعَلُهُ أَبَتَةً} *I shall decidedly not do it*, except that ^{قَطَا} is *uninfl.*, contrary to ^{أَبَتَةً} (R)]. It is (1) peculiar to negation (M, R, ML), as ^{مَا فَعَلْتُهُ قَطَا} *I have not ever done it* (IY, ML): (2) sometimes used without negation (R, DM), (a) in letter and sense, as ^{كَذْتُ أَرَاهُ قَطَا} *I used to see him continually or always*, i. e. ^{دَائِمًا} (R), whence the saying of one of the Companions ^{قَصَرْنَا الصَّلَاةَ فِي السَّفَرِ مَعَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مَا كُنَّا قَطَا} *We shortened prayer in journeying with the Apostle (God bless him, and give him peace!) in most of our ever being*, i. e. ^{أَكْثَرَ وَجُودُنَا فِيمَا مَضَى} *in most of our existence in the past* (DM); (b) in letter but not sense, as ^{هَلْ رَأَيْتَ النَّذْبَ قَطَا} [144] (R). It is *uninfl.* (R, ML), because, as is said, some of its *dial. vars.* are constituted like *ps.* [159], as will be seen; but rather because it always implies [the sense of the *p.*, *vid.*] the *ل* of *totality* [599], since it includes the *whole of the past* (R); [or] because it implies the sense of ^{مَنْذُ} [510] and ^{إِلَى} [500], since the sense is [*I have not done it*] *since I was created unil now* (ML). It is *uninfl.* [upon a vowel, in order

that two quiescents may not meet together: and (ML)] upon *Damm* (IY, R, ML), by assimilation to the finals (ML), like *قَبْلُ* and *بَعْدُ* [201] (IY); and sometimes upon *Kasr*, according to rule [664] (ML). *قَطَا* is the best known of its *dial. vars.* (R, ML); and *قَطَا*, *قَطَا*, [قَطَا (IY, R), and *قَطَا* (R, ML)] occur (M, R, ML). *عَوْضُ* [or *عَوْضُ* (M), *orig. & n.* denoting {time and (R)} *period* (IY, R), is an *adv.*, which (ML)] denotes *totality of future time* (M, R, ML), *i. q.* *إِذَا* (R, ML); but is sometimes used to denote *bare time*, not *i. q.* *إِذَا*, in which case it is *infl.*, as

وَلَوْلَا نَبِلَ عَوْضٍ فِي خَضَمَاتِي وَأَوْصَالِي
لَطَاعَنْتُ صُدُورَ الْخَيْلِ طَاعَنَا لَيْسَ بِالْأَلَايِ

[by AlFind azZimmānī, *And, but for a shooting of time in the thick parts of my forearms and my joints, I should have speared the breasts of the horsemen with a spearing not the one falling short* (T)] and *أَفْعَلُ ذَلِكَ* *أَفْعَلُ ذَلِكَ*, *i. e.* *I will do that in future* (R). It is (1) peculiar to negation (M, R, ML), and mostly used with the oath (IY, R), as *رَضِيعَى لَبَانٍ أَلْعَ* [600] (M, R): (2) sometimes used with affirmation, and in the sense of the *past*, as

وَلَوْلَا دِفَاعِي عَنْ عَفَاقٍ وَمَشْهُدِي
هَوَتْ بِعَفَاقٍ عَوْضٍ عَنْقَاءُ مَغْرِبٍ

And, but for my defending 'Ifāk and mine awe-inspiring aspect, a calamity would have destroyed 'Ifāk before; though here it is negated in sense, because it is in the correl. of لَوْلَا [574] (R). If pre., it is infl., as لَا أَفْعَلُهُ ^{أَفْعَلُهُ} (R). If pre., it is infl., as عَوْضُ الْعَائِضِينَ ^{عَوْضُ الْعَائِضِينَ} I will not do it ever [below] (IY, ML), i. e. دَهْرٌ الدَّاهِرِينَ (IY); and, if not pre., it is uninfl. (ML). It is uninfl., [because it implies the sense of the 1 and ل (T)]: (1) upon Damm, [transmitted by the KK (T), because it is cut off from prothesis (IY, R), like قَبْلُ (IY, R, ML) and بَعْدُ (201) (IY, R), as is proved by its being infl. with the post., as عَوْضُ الْعَائِضِينَ ^{عَوْضُ الْعَائِضِينَ} (above), i. e. so long as a period of time remains (R)]; (2) upon Fath (T, IY, R, ML), for the sake of lightness (IY), like أَيْنِ ^{أَيْنِ} [below] (ML); (3) upon Kasr (R, ML), like أَمْسٍ ^{أَمْسٍ} [above]. لَمَّا is peculiar to the pret.; and requires two props., [the purport of (DM)] the 2nd of which exists upon the existence [of the purport (DM)] of the 1st. It is said to be a p. denoting existence [of its correl. (DM)] because of existence [of its prot. (DM)]; or, says one of them, [vid. S (DM),] a p. denoting necessity [of the 2nd (DM)] because of necessity (ML) of the 1st

(DM). According to [IS, however, who is followed by (ML)] F (R, ML), IJ, and many (ML), it is [a *n.* used, like ^{كَلِمًا}, in the same way as a *cond.* word (204) (R).] an *adv.* (IY, R, ML) of *time* (IY), i. q. ^{حِينَ} (IY, ML), the meaning of which is *vague time* (IY); or, says IM (ML), i. q. ^{أَن} (R, ML), which is good, because it is peculiar to the *pret.* and to prefixion to the *prop.* (ML), like ^{أَن} (DM): and it is *uninfl.*, because of its vagueness and need of a *prop.* after it, like ^{أَن} and ^{أَن} [159, 201] (IY). IKh refutes the assertors of its nominality by the allowability of ^{لَمَّا أَكْرَمْتَنِي أَمْسِي أَكْرَمْتَكَ الْيَوْمَ} *Since thou honoredst me yesterday, I honored thee to-day*, [upon the ground that it is a *p.* of dependence, not adverbial (DM),] because, when it is construed to be an *adv.*, its *op.* is the *correl.*, [so that the sense resolves itself into *I honored thee to-day at the time when thou honoredst me yesterday* (DM),] whereas the honoring occurring *to-day* was not in *yesterday*; but the reply is that this is like V. 116 [419], i. e. *If (it prove that) I have said it*, and similarly here, i. e. *When (it proved) to-day (that) thou honoredst me yesterday, I honored thee* (ML). It is followed by a [v. (R)] *pret.* (IY, R) in letter and sense or by ^{لَمْ يَفْعَلْ} (R). And its *correl.* is (1) a *pret. v.*, [by common consent, as ^{فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ} XVII. 69. *And, when He hath brought you safe to land,* ^{وَعَرَضَ}

turn aside (ML): (2) a nominal *prop.* conjoined with (a) the اِذَا denoting *suddenness of occurrence*, [also by common consent (DM), as فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ XXIX. 65. *And, when He hath brought them safe to land, lo, they worship other gods!* (ML), whence IV. 79. (204) (R)]; (b) the ف, [according to IM, as فَلَمَّا نَجَّاهُمْ XXXI. 31. *And, when He hath brought them safe to land, then of them is a hesitater* (ML)]; (3) an aor. (R, ML) i. q. the *pret.* (DM), according to IU, as فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشْرَى XI. 57. *And, when the dread had departed from Abraham, and the glad tidings had come unto him, he disputed with the messengers of Us*, which is renderable by جَادَلْنَا (ML): (4) seldom a *pret.* conjoined with the ف (R). A difficult *ex.* of this لَمَّا is the saying of the poet

أَقُولُ لِعَبْدِ اللَّهِ لَمَّا سَقَاؤُنَا
وَنَحْنُ بِوَادِي عَيْدِ شَمْسٍ وَهَاشِمٍ

[*I say, i. e. said, to 'Abd Allāh, when our bucket fell, while we were in the valley of 'Abd Shams, Look, and watch it (Jsh)*]; for, it is said, "where are its two *vs.*?" but the reply is that سَقَاؤُنَا is *ag.* of a suppressed *v.* expounded by وَهَاشِمٍ, [which is a *v.* (DM)] i. q. سَقَطَ, [not

part of a personal proper name, and ought to be written with the *ي*, but is written with the *ا* for the sake of the puzzle (DM)]; and that the *correl.* is suppressed, constructively *قُلْتُ*, as is proved by *أَقُولُ*; while *شِم* is an *imp.* from *شَمْتُ الْبَرْقِ* *I looked at [and watched (Jsh)] the lightning*; and the meaning is *When our bucket fell [into the well (DM)], I said to 'Abd Allāh, Look at it (ML).* *لَهُ* in their saying *أَبُوكَ لَهُ*, i. e. *لِلَّهِ أَبُوكَ*, is akin to the *uninfl. advs.*, because it is *orig.* a *prep.* and *gen.*, the predicament of which is the same as that of *advs.* [498]. The *prep.* *ل* is suppressed from frequency of usage, and the determinative *ل* supplied, so that *لَا أَبُوكَ* remains, as *لَا أَبْنُ عَمَّكَ الْخ* [508]; and therefore it is *uninfl.*, because it implies [the sense of] the *p.* [159]: and afterwards the *ع* and *ل* [of *لَا orig. لِيه*] are transposed, the *ع* being made quiescent because of its occurrence in the place of the quiescent *ا*, and the *ا* being restored to its *o. f.* as a *ي* because of the quiescence of the *ع*, according to one of S's two opinions upon *لِلَّهِ*, vid. that it is from *لَا* *He was hidden or veiled, يَلِيهِ*; while the *ي* is then pronounced with Fath, because of the lightness of Fath upon the *ي*; and sometimes the *ي* is elided, so that *لَهُ أَبُوكَ* is said. *مَعَ* [115], as S appears to say, is *uninfl.*: and is held to be so because it

is constituted like *ps.* [159]; or because it resembles the *p.* in the smallness of its plasticity, since it is always in the *acc.*: but it should rather be decided to be *infl.*, because of the affixion of the Tanwīn in such as كُنَّا مَعًا *We were together*; and of the sign of the *gen.* in such as خَرَجْتُ مِنْ مَعِهِ *I went forth from beside him*, i. e. مِنْ عِنْدِهِ, although the prefixion of مِنْ to it is anomalous. The *l* in مَعًا, according to Khl, is a substitute for the 'Tanwīn [640], since, according to him, مَع has no *l* in the *o. f.*; but, according to Y and Akh, which is the truth, it is like the *l* of فَتَى, a substitute for the *l* [719]; so that مَع, according to them, is the reverse of [the *pre. n.* in] أَخْرَجَ [16], it *l* being restored in the aprothetic state, and elided in prothesis, because its place is supplied by the *post. (R)*. اَيْنَ is [an *adv. of place (IY)*,] (1) *interrog.* [581], as اَيْنَ كُنْتَ *Where wast thou?*; (2) *cond.* [419] (M, R), as

اَيْنَ تَصْرِفُ بِهَا الصَّغَاةَ تَجِدُنَا * نَصْرِفُ الْعِيسَ نَحْرُهَا لِلتَّلَافِي
Wherever thou turnest with her in the early morning thou wilt find us turn the pale yellow camels towards her for meeting (IY). It is *uninfl.* [159] upon a vowel because of the [combination of (IY)] two quiescents, and upon Fath because of the heaviness of [Damm or (R)]

Kasr [664] after the ^ي (IY, R). ^{مَتَّى} is [a *n.* (ML),] (1) *interrog.*, [as ^{مَتَّى} ^{نَصْرُ} ^{اللَّهِ} II. 210. *When will the help of God be?* (ML)]; (2) *cond.* (M, R, ML), as ^{أَنَا} ^{أَبْنَى} [149] (IY, ML): and in both cases denotes *time* (R). ^{مَتَّى} is also a *p.* [513], or a *n. syn.* with ^{وَسَطًا}, as in ^{وَضَعْتُهُ} ^{مَتَّى} ^{كُمِي} *I put it in, or in the middle of, my sleeve*, [transmitted by AZ (R),] where it is *i. q.* ^{فِي}, [says ISd (ML),] or ^{وَسَطًا} [say others (ML)]; and similarly in ^{شَرِبْنِي} ^{بِمَاءِ} ^{الْبَحْرِ} ^{الْحَمْدُ} [503, 513], where it is *i. q.* ^{مِنْ}, [say some (ML),] or ^{وَسَطًا} (R, ML), says ISd (ML). It is *uninfl.* [159] upon quiescence (IY). The *red.* ^{مَا} [565] is attached to [the *cond.* (IY)] ^{أَيْنَ} and ^{مَتَّى}, [as IV. 80. (419, 565, 181) and

^{مَتَّى} ^{مَا} ^{يَرِ} ^{النَّاسَ} ^{الْغَنَى} ^{وَجَارًا} * ^{فَقِيرٌ} ^{يَقُولُوا} ^{عَاجِزٌ} ^{وَحَلِيدٌ}

*Whenever men see the rich, while his neighbour is poor, they say "Helpless and powerful" (IY)]; and augments them in vagueness. The distinction between ^{مَتَّى} and ^{أَذَا} [204] is that ^{مَتَّى} denotes *vague time*, and ^{أَذَا} ^{مَتَّى} is *specified* (M), *vid. coming, time*, for which reason ^{مَتَّى} is *cond.*, and ^{أَذَا} is not; for, if ^{أِنْ} *If* were put in the place of ^{أَذَا} in LXXXIV. 1. [23], it would not be good,*

because what is certain to come to pass would be made doubtful [588] (IY). اَيَّانٌ is [a vague adv. of time (IY),] (1) i. q. the interrog. مَتَى (M, R), except that (a) مَتَى is more frequently used; (b) اَيَّانٌ is peculiar to great [and solemn (IY)] matters, as يُسَالُونَكَ عَنِ السَّاعَةِ VII. 186 They ask thee about the resurrection, when its coming to pass will be (IY, R) and LJ. 12. [445], whereas نَمَتْ اَيَّانٌ is not said; (c) اَيَّانٌ is peculiar to the future, contrary to مَتَى, which is used in the past and future: (2) cond. [419], allowed by some of the moderns (R). It is uninfl. because of its implying [the sense of] the interrog. Hamza: and its final is vocalized because of the concurrence of two quiescents; and pronounced with Fatḥ by alliteration to the l or Fatḥa before it, as in شَتَّانٌ [196] (IY). According to IJ (K on VII. 186., R), اَيَّانٌ is derived from اَيٌّ [184] (K, B, R), being فُعْلَانٌ from it (K), because its sense is اَيُّ رَقْتٍ At what time? (K, B); not from اَيْنَ, because [it denotes time, while (K)] اَيْنَ denotes place (K, R); and because فُعَالٌ is rare, and فُعْلَانٌ frequent, among ns.: so that, if used as a name, it would be diptote [18]. Kasr of its Hamza is the dial. of Sulaim (R), and AsSulamī reads اِيَّانٌ (K); and An says that Kasr of its ي is a dial.

var. (R). As for the parsing of *cond.* and *interrog. ns.* and the like [218], (1) if a *prep.* or *pre. n.* be prefixed to them, they are in the place of the *gen.*, as LXXVIII.

1. [181], ^{فَرَكْ} ^{أَيَّ} ^{صَبِيحَةَ} ^{يَوْمِ} *On the morning of what day will thy journey be?* [111], and ^{غَلَامٌ} ^{مِنْ} ^{جَاؤَكَ} *Whose young man came to thee?*: [and therefore the

saying that *cond.* and *interrog. ns.* are not governed by what precedes them holds good only if what precedes them be not a *prep.* or *pre. n.*; whereas, if it be so, they are governed by it (DM)]: (2) if not, then, (a) if they

be applied to *time*, as ^{وَمَا} ^{يَشْعُرُونَ} ^{أَيَّانَ} ^{يَبْعَثُونَ} XVI. 21.

22. *Nor know they when they shall be raised, or place*, as ^{فَإِنِّي} ^{تَذْهَبُونَ} LXXXI. 26. *Then where are ye going?*, or

accident, as XXVI. 228. [445], they are governed in the *acc.* as adverbial or unrestricted *objs.*: (b) if not, then,

(a) if they be followed by an *indet. n.*, as ^{مَنْ} ^{أَبُ} ^{لَكَ} *Who is a father to thee?*, they are *inchs.*; and, if by a

det. n., as ^{مَنْ} ^{زَيْدٌ} *Who is Zaid?*, they are *entuncs.* or *inchs.* according to different opinions [24]: but these

two sorts do not occur among *cond. ns.*, [because they are followed only by *vs.* (DM)]: (b) if not, then, if they be followed by an *intrans. v.*, they are *inchs.*, as

^{مَنْ} ^{قَامَ} *Who stood?* and ^{مَنْ} ^{يَقُمُ} ^{أَقَمَ} ^{مَعَهُ} *Whoever stands,*

I will stand with him; and, if they be followed by a *trans. v.* that befalls [44] them, they are direct *objs.*, as

فَاَيُّ اٰيَاتِ اللّٰهِ تَنْكُرُوْنَ XL. 81. *Then which of the signs of God will ye deny?* [below], XVII. 110. [116], and VII. 185. [1]; and, if it befall their *pron.*, as ^{اَیَّتُهُ} ^{مِنْ} *Who is such that thou sawest him?* or *Whom (sawest thou), sawest thou him?*, or their belonging, [vid. the *n.* connected with their *pron.* (DM),] as ^{اَخَاهُ} ^{رَاَيْتَ} ^{مِنْ} *Who is such that thou sawest his brother?* or *Whom (wast thou concerned with), sawest thou his brother?*, they are *inchs.* or *accs.* governed by a suppressed [*trans. v.* (DM)] supplied after them, [because they take the 1st place (DM),] expounded by the one mentioned [62]. When the *cond. n.* occurs as an *inch.*, opinions differ as to whether its *enunc.* is (1) the *v.* [i. e. *prop.* (DM)] of the *prot.* alone, because the *cond. n.* is complete [44] and the *v.* contains its *pron.* [27], so that ^{مَنْ} ^{يَقُمْ} *Whoever* [i. e. *If every one of mankind*] *stands*, but for the sense of condition in it, would be i. q. ^{كُلُّ} ^{مِنْ} ^{النَّاسِ} ^{يَقُومُ} *Every one of mankind stands* [204]; (2) the *v.* [i. e. *prop.* (DM)] of the *correl.*, because the sense is completed by it [24], and because the *pron.* always relates from it to the *cond. n.* according to the correctest opinion [below], and because its counterpart is the *enunc.* in ^{الَّذِي} ^{يَاتِيَنِي} *الَّذِي يَاتِيَنِي* [32]; or (3) the aggregate of the two, because ^{كُلُّ} ^{مِنْ} ^{النَّاسِ} ^{اِنْ} ^{يَقُمْ} ^{اَقَمَ} ^{مَعَهُ} ^{مَنْ} ^{يَقُمْ} ^{اَقَمَ} ^{مَعَهُ} is i. q. *كُلُّ مَنْ النَّاسِ اِنْ يَقُمْ اَقَمَ مَعَهُ مَنْ يَقُمْ اَقَمَ مَعَهُ*

Every one of mankind is such that, if he stands, I will stand with him [27]: but the correct opinion is the 1st; while the sense depends upon the *correl.* only as respects contingency, not as respects enunciativity. The *correl.* of the *cond. n.* governed in the *nom.* by inchoation needs a *cop.*, which is only a *pron.*, (1) mentioned, as قَمْنٌ يكفر بعد منكم فاتى اعذبة عذابا V. 115. *Then whosoever of you disbelieveth afterwards, verily I will chastise him with a chastisement*; (2) supplied, or replaced by a substitute, as لا فُسُوقَ وَلَا فُرْصَةَ فِيهِمُ الْحَجَّ فَلَا رَفْعَ وَلَا نِسْوَاقَ II. 193. *Then, whoso bindeth himself to undertake the pilgrimage in them, there shall be no lewd conversation and no transgression and no wrangling proceeding (from him) in the pilgrimage, or no wrangling in his pilgrimage, i. e. مِنْهُ or orig. فِي حَجِّهِ* [599]: and, as for the texts بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ III. 70. *Yea, whoso fulfilleth his covenant, and is pious, (God will love him): for verily God loveth the pious and* وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ V. 61. *And whoso taketh God and His Apostle and them that have believed as friends, (shall overcome): for verily the host of God, they are the overcomers* and the verse [of AlKufāmi (DM)]

فَمَنْ تَكُنِي الْحَضَارَةُ اعْجَبْتَهُ * فَأَيَّ رِجَالٍ بَادِيَةً تَرَانَا

[Then *whoso* is such that townsfolk do please him, (we are not of his quality): then what men of a desert dost thou deem us to be? (DM)], the *correl.* in them is suppressed, i. e. ^{يُحِبُّهُ} ^{اللَّهُ} [in the *apoc.* (DM)], ^{يَغْلِبُ}, and ^{قُلُسْنَا} ^{عَلَى صِفَتِهِ}. The *interrog.* or *cond. reg.* of the *v.* or its like must precede [the *op.* (DM)], as XL. 81. [above], XXVI. 228. [445], and XXVIII. 28. [184]; and for this reason the *pron.* of the case is supplied in ^{أَنْ} ^{مَنْ} [204] and ^{مَتَى} [204] and every *adv.* containing the sense of *condition* is its *prot.*, as most say; and may not be its *apod.*, as some say, just as the *op.* may not be the *apod.* in the case of non-adverbial [*cond.*] *ns.*, since you do not say ^{أَيُّهُمْ} ^{أَيُّهُمْ} ^{أَيُّهُمْ} ^{أَيُّهُمْ} with ^{أَيُّهُمْ} ^{أَيُّهُمْ} ^{أَيُّهُمْ} ^{أَيُّهُمْ} in the *acc.* (R).

§ 207. ^{كَيْفَ} is a *n.* (IY, MI), not a *p.* or *v.* (IY), because (1) the *prep.* is prefixed to it without paraphrase [20, 468] in their saying ^{عَلَى كَيْفَ تَبِيعُ} ^{الْأَحْمَرَيْنِ} [In what state dost thou sell the two red things, i. e. wine and meat? (DM)]: (2) the genuine *n.* is made a *subst.* for it [without paraphrase (DM)], as ^{كَيْفَ} ^{أَنْتَ} ^{أَصْدِيقٌ} ^{أَمْ} [below]: (3) in such as ^{كَيْفَ} ^{كُنْتُ} ^{سَقِيمٌ} How was I

thou ? it is made a *pred.*, which excludes the *p.* [497] and is contiguous to the *v.*, which excludes the *v.* [593] (ML). It is treated as an *adv.* (M, R) by many, who render it by the *prep.* (IY); because it is i. q. ^وعَلَىٰ ^وأَيِّ ^وحَالٍ *In what state* ?, and the *prep.* and *adv.* are akin. That ^{كَيْفَ}كَيْفَ is an *adv.* is the opinion of Akh (R): but [according to S (R)] it is [correctly (IY)] a [plain (IY)] *n.*, [not an *adv.*, though it conveys the sense of ^وعَلَىٰ ^وأَيِّ ^وحَالٍ (IY),] because the *n.* occurs as a *subst.* for it, as ^{كَيْفَ}كَيْفَ ^{أَنْتَ}أَنْتَ [above] *How art thou, well or ill* ?, [and as a reply to it, as ^وصَحِيحٌ *Well* or ^وسَقِيمٌ *Ill* in reply to ^{كَيْفَ}كَيْفَ ^{أَنْتَ}أَنْتَ *How art thou* ? (IY)]; whereas, if it were an *adv.*, the *adv.* would occur as a *subst.* for it (IY, R), and as a reply to it (IY); though Akh may say that the *prep.* and *gen.* may be made a *subst.* for it, as ^{كَيْفَ}كَيْفَ ^{زَيْدٌ}زَيْدٌ *How is Zaid*, in the state of health, or in the state of sickness ?, [and similarly with the reply]. Thus ^{كَيْفَ}كَيْفَ, according to S, is renderable by ^وعَلَىٰ ^وأَيِّ ^وحَالٍ *In what state* [art thou] existing ?; but, according to Akh, by ^وعَلَىٰ ^وأَيِّ ^وحَالٍ *In what state* ?, ^وحَاصِلٌ, according to him, being supplied [26, 498] (R). It is used in two ways, (1) as a *cond.*, in which case it requires two *vs.* agreeing in letter and sense, and not

apocopated, [whether ^{مَا} be prefixed to them or not according to the BB (DM),] as ^{كَيْفَ تَصْنَعُ أَصْنَعُ} *How-
ever thou dost, I will do*; while ^{كَيْفَ تَجْلِسُ أَذْهَبُ} is not allowable by common consent [of the BB and KK (DM)]; nor ^{كَيْفَ تَجْلِسُ أَجْلِسُ} according to the BB, except Ktb, [who agrees with the KK (DM),] because ^{كَيْفَ} differs from the *cond.* instruments [419] in that its *correl.* must agree with its *prot.*, as above stated: but some say that this [apocopation of the two *vs.* by it (DM)] is allowable unrestrictedly, [i. e. whether it be conjoined with ^{مَا} or not (DM),] which is the opinion of Ktb and the KK; or upon condition of its being conjoined with ^{مَا}, [which opinion is followed by the author of the Aj, since he says “ { The apocopatives are ^{كَمْ},..... (Aj), } and ^{كَيْفَمَا} ” (DM)]: (a) they say that ^{يَنْفَقُ كَيْفَ يَشَاءُ} V. 69. *He dispenseth His bounty howsoever He willeth* and ^{الَّذِي يَصُورُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ} III. 4. *He that fashioneth you in the wombs howsoever He willeth* are instances of its occurrence as *cond.*, its *correl.* being suppressed because indicated by what precedes it, [i. e. ^{يَنْفَقُ كَيْفَ يَشَاءُ} and ^{يَصُورُكُمْ كَيْفَ يَشَاءُ} (DM)]; but this is dubious according to their unrestricted declaration that its *correl.* must resemble its *prot.*, [whether the *correl.* be mentioned or suppressed (DM)]: (2) as an *interrog.*,

sense being ^{أَلَى} ^{الْأَبْلِ} ^{كَيْفِيَّةً} ^{خَلَقَهَا} *at the camels, the mode of their creation*; and similar are XXV. 47. [581] and ^{أَلَى} ^{اللَّهِ} ^{أَشْكُو} ^{أَنْخَ} [1], i. e. ^{تَعَذَّرَ} ^{التَّقَاتُهُمَا} *the impossibility of their meeting together* (ML), ^{كَيْفَ} being expounded by ^{تَعَذَّرَ} as an indication that the interrogation here denotes *deeming improbable* (DM): (c) *preps.* are not prefixed to it, as they are to ^{أَيْنَ} ^{أَيْنَ} when you say ^{مِنْ} ^{أَيْنَ} *From where?* and ^{أَيْنَ} ^{أَيْنَ} *To where?*, because ^{أَيْنَ} is a question as to *places*, to which *preps.* are prefixed, as ^{مِنْ} ^{السُّوقِ} *From the market* and ^{أِلَى} ^{السُّوقِ} *To the market*; whereas ^{كَيْفَ} is a question as to *states*, to which *preps.* are not prefixed, for you do not say ^{أَمِنْ} ^{أَمِنْ} ^{صَحِيحٍ} or ^{أَمِنْ} ^{أَمِنْ} (IY): but Ktb transmits from some of the Arabs ^{أَنْظُرْ} ^{أِلَى} ^{كَيْفَ} ^{يَصْنَعُ} *Look how he does* (M), and they say ^{أَعْلَى} ^{كَيْفَ} ^{تَبِيعَ} ^{الْأَحْمَرِيِّ} [above], which are anomalous: (d) its reply is only *indet.*, as ^{صَالِحٍ}, not ^{الصَّالِحِ}, in reply to ^{كَيْفَ} ^{زَيْدٍ} (IY). Many assert that ^{كَيْفَ} occurs as a copulative [*p.* (DM)]; and among them is HIM, who cites as an instance of it

إِذَا قَلَّ مَالُ الْمَرْءِ لَأَنْتَ قَنَاتُهُ
وَهَانَ عَلَى الْإِدْنَى فَكَيْفَ الْإِلْبَاعِدُ

(ML) *When the wealth of the man becomes small, his spear-shaft becomes soft, and he is lowered before the nearest kinsman, and the farthest ones*, the ف being apparently *red*. (DM). It is *uninfl.* because it occurs in the place, and implies the sense, of the *interrog.* [159]; and the ف is mobilized to avoid the concurrence of quiescents, and pronounced with Fath because Kasra [664] is deemed heavy after the ي (IY). And كى is said for كَيْفَ (IY, R, ML), like سُو for سَوْفَ [578] (IY, ML), as

كِي تَجْنَحُونَ إِلَى سَلَمٍ وَمَا ثَبَرْتُمْ
قَتْلَكُمْ دَلَّطَى الْهَيْجَاءُ تَضْطَرُّمُ

(ML) *How incline ye to peace, when your slain have not been avenged, and the flame of war is blazing?* (FA, Jsh): and, [according to An (R),] this is a *dial. var.*; but some say that the ف is elided [for alleviation (IY) by poetic license (R)]. اِنِّى is [an *adv. of place* (IY),] (1) *interrog.*, [as اِنِّى لَكَ هَذَا III. 32. *Whence hast thou this?* (IY)]; (2) *cond.*, as

فَاَصْبَحْتُ اِنِّى تَاتَهَا تَشْتَجِرُ بِهَا
كَلَّا مَرْكَبِيهَا تَحْتَ رَجْلِيكَ شَاجِرُ

[by Labid (IY), *Then thou hast become such that, whencesoever thou comest to it* (meaning *calamity*, which

he compares to a *restive beast*), *thou art embarrassed with it: each of its two seats (before and behind) between thy two legs is unsteady* (AAz): and has [three senses, whether it be *interrog.* or *cond.*, vid. (R)] the sense of (1) ^{أَيْنَ} ^{أَيْنَ}, [except that it is used with ^{أَيْنَ}, (a) expressed, as

مِنْ أَيْنَ عِشْرُونَ لَنَا مِنْ أَيْنَ

{*From where have we twenty (camels or sheep), from where?* (Jsh)}; (b) supplied (R),] as III. 32., [i. e.

كَيْفَ (IY, R),] meaning مِنْ أَيْنَ (R),] meaning

according to some (IY), as ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ V. 79.

Then behold how they are perverted (R), whence II. 223 [below] and

أَنَّى رَمِنَ أَيْنَ أَبَاكَ الطَّرَبُ * مِنْ حَيْثُ لَا صَبُورَةَ وَلَا رَيْبَ

(IY), by AlKumait, *How, and whence, has mirth returned to thee, since there are no youthful folly and no*

scandals? (AAz): (3) مَتَى; while the text فَاتُوا حَرْثَكُمْ أَنَّى

شئتم II. 223. *Then come to your husbandry* [1] *whence-*

soever, or howsoever [above], or *whensoever, ye will* is interpreted in all 3 ways. But it does not occur in the

sense of كَيْفَ or مَتَى unless it be followed by a *v.* (R).

It is *uninfl.* because it implies [the sense of (AAz)] the *interrog.* Hamza [or *cond. p.* (AAz)]; and its final is

quiescent according to rule [159] (IY).

THE COMPOUNDS.

§ 208. The *comp.* is every [single (R)] *n.* [resulting (R, Jm)] from [the composition of (R, Jm)] two words, [real or predicamental (Jm), both *ns.*, *vs.*, or *ps.*, or *n.* and *v.*, *n.* and *p.*, or *v.* and *p.* (R, Jm),] between which there is no relation (IH) at all, either at present or before the composition. We say "real or predicamental" in order to include such as سَيِّدِيَّة [4], because its last member, being a sound not applied to denote a meaning, is not a word [1], but is in the predicament of a word, since it is treated as an *uninfl. n.*; and IH says "between which there is no relation" in order to exclude such as عَبْدُ اللَّهِ and تَابِعُ شَرِّ [4], because between the two members of each of them there is a relation [explained below] before the whole becomes a proper name (Jm). But this definition excludes part of the defined, [vid. the *comp.* in which a *con.* is supplied (R),] as خَمْسَةُ عَشَرَ [210], [or a *prep.*, as بَيْتُ بَيْت (211) (R)]; because between its two members there is [some relation, vid. (R)] the relation of coupling (R, Jm) or something else (R): and it is best to say that by "relation" is meant relation comprehensible from the *external form* of the composition, like the relation of prothesis [110] in عَبْدُ اللَّهِ, and of dependence [44] in تَابِعُ شَرِّ; whereas in خَمْسَةُ عَشَرَ

[210] the *form* of the composition does not indicate any relation at all (Jm). The *comps.* are of two kinds, (1) a kind whose composition requires the two *ns.* to be *uninfl.* together, as عَشْرَةٌ together with its unit [210], حَيْصٌ بَيْصٌ, etc. [211], and الْخَازِ بَازٍ [212]; (2) a kind whose composition requires only the 1st of them to be *uninfl.*, as مَعْدِيكِرْبٌ [215] أَيْدِي سَبَا [214], and بَادِي بَدَى [213] (M). Z puts بَادِي بَدَى or بَادِي بَدَا and أَيْدِي سَبَا [215] in the *cat.* of مَعْدِيكِرْبٌ; but S puts them in the *cat.* of خَمْسَةٌ عَشْرَ, which is more probable, though it be only by way of assimilation, not because the 2nd implies [the sense of] a *p.* [209]: for, if the matter were as Z says, بَدَى and بَدَا would necessarily be declined as triptotes by affixion of Tanwin to them, because they contain composition only, without the quality of proper name [18], whereas they have not been heard pronounced with Tanwin; and similarly سَبَا would necessarily be pronounced with Tanwin, because it is here the name of a *man*, not of a *tribe*, as it is interpreted in XXVII. 22. [18] (R).

§ 209. The distinction between the two kinds is that (M), if the 2nd [member (Jm)] imply [the sense of (IY)] a [*con.* or other (Jm)] *p.*, both [members (M, Jm)] are *uninfl.*, [as أَحَدٌ عَشْرَ (210) and حَيْصٌ بَيْصٌ (211)]

(IY), because the cause of uninflectedness exists in each of them, since the 1st {*n.* (IY)} becomes {through the composition like part of a *n.*, being (IY)} in the same position as the beginning of a word towards its end, while the 2nd implies the sense of the *p.* (M)]; but, if not, the 2nd is *infl.*, and the 1st *uninfl.* (M, IH), in the correctest (IH) *dial.* (Jm), as مَعْدِيكَرَبْ [215] (IY).

§ 210. The *v. f.* of the *num.* exceeding 10 is that the 2nd should be coupled to the 1st, as ثَلَاثَةٌ وَعَشْرَةٌ; then the two *ns.* [the unit and the decimal (IY)] are amalgamated into one, and are *uninfl.* [211, 318] because of the existence of the two causes [209]. Some of the Arabs make the ع quiescent, saying أَحَدٌ عَشْرٌ [and ثَلَاثَةٌ عَشْرٌ (IY)] to guard against the succession of [6 or 5 (IY)] mobiles in one word, [not more than 4 mobiles being combined in one word: but this is not done in اثْنَا عَشْرٌ (318), because two quiescents would then be combined; and because, the ا and ع being quiescent, there is not the same succession of mobiles in these two words as there is in أَحَدٌ عَشْرٌ and the like; and because they are not compounded, so that they are not one word (IY)]. The determinative *p.* and prothesis do not spoil the uninflectedness [of this *num.* (IY)]: you say (1) الْوَاحِدُ The eleven and الْعَاشِرُ The eleventh [324] to الثَّاسِعَ عَشْرَ The nineteen and الْتَّاسِعَ عَشْرَ The nineteenth:

(2) ^{أَحَدٌ عَشْرٌ} *Thy eleven* and ^{تِسْعَةٌ عَشْرٌ} *Thy nineteen* [and ^{خَامِسٌ عَشْرٌ} *Thy fifteenth* (IY)]: but Akh. used to approve the *nom.* when he prefixed it, [as ^{خَمْسَةٌ عَشْرٌ} *Thy fifteen* (IY),] which S deemed corrupt. And, if ^{خَمْسَةٌ عَشْرٌ} [or the like *comp.* (IY)] be used as a name for a man, it may (1) be [*infl.*, pronounced with Damm of the ر (IY)] in the *nom.*, [and Fath in the *acc.* and *gen.*, being declined as a diptote, like ^{بَعْلَبِكْ} (215), because of the removal of the sense of coupling; and, according to this, when /you prefix, you decline it as a triptote (17), as ^{خَمْسَةٌ عَشْرٌ} (IY)]: (2) remain [*uninfl.* (IY),] pronounced with Fath (M), because you imitate its state before it was used as a name (IY).

§ 211. The following synthetic *comps.* are *uninfl.* upon Fath, (1) *nums.* [210]: (2) *adps.*, (a) temporal, as (a) ^{فَلَانِ يَأْتِينَا صَبَاحٌ وَمَسَاءٌ} *Such a one comes to us, morning (and) evening, orig. صَبَاحًا وَمَسَاءً, i. e. (every) morning and evening, the *con.* being suppressed, and the two *advs.* compounded together for the sake of abbreviation in the same way as ^{خَمْسَةٌ عَشْرٌ}, whence.*

وَمَنْ لَا يَصْرِفُ الْوَاشِينَ عَنْهُ * صَبَاحٌ وَمَسَاءٌ يَبْغُوهُ خَبَالًا

[And whoso turns not the slanderers away from himself morning and evening, they will seek insanity for him

(MAd)]; but, if you prefixed, saying ^{صَبَاحٌ مَسَاءٌ}, it would be allowable, i. e. *on a morning possessed of*, [i. e. *succeeded by* (MAd),] an evening, like ^{لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا} LXXIX. 46. *Had not tarried in the graves save an afternoon or its forenoon*: (b) ^{فَلَانِ يَأْتِينَا يَوْمٌ يَوْمٌ} Such a one comes to us day by day, orig. ^{يَوْمًا فَيَوْمًا}, i. e. *every day*, whence

^{أَتِ الرِّزْقُ يَوْمٌ يَوْمٌ فَاجْمَلْ * طَلِبًا وَابْغِ لِلْقِيَامَةِ زَادًا}
[*Subsistence will come day by day: then moderate desire, and seek provision for the day of resurrection* (MAd)]:
(b) local, as ^{سَهَلْتُ الْهَمْزَةَ بَيْنَ بَيْنٍ} I softened the Hamza betwixt and between [658], orig. ^{بَيْنَهَا وَبَيْنَ حَرْفٍ حُرْكَتْهَا} between it and [158] the consonant of its vowel, what is *post.* to the 1st and 2nd ^{بَيْنٍ} being suppressed; the *con.* also suppressed, and the two *advs.* compounded together, whence

^{نَحْمِي حَقِيقَتَنَا وَبَعْدُ * ضُ الْقَوْمِ يَسْقُطُ بَيْنَ بَيْنًا}
[by 'Abid Ibn AlAbras, addressing Imra alKais, *We defend our right, when some of the people fall betwixt and between* (AAz)], orig. ^{بَيْنَ هَؤُلَاءِ وَبَيْنَ هَؤُلَاءِ} Between these and those, [i. e. *between the high and the low* (D),] these two *advs.*, which have become one, being in the position of an *acc.* as [an *adv.* depending upon (MAd)]

a [suppressed (MAd)] d. s. [below], since the meaning is
 فَلَانِ جَارِي بَيْتَ [مُسْتَقَرًّا] (MAd): (3) ds. s., as (a) بَيْتَ
 Such a one is my neighbour, tent (to) tent, orig.
 مُلَاصِقًا [مَنْصُماً] (MAd) بَيْتًا tent joined to tent, i. e. مَلَامِقًا
 adjoining, the prep. ل being suppressed, and the two
 ns. compounded together; though the supplied prep.
 may be إِلَى, [i. e. بَيْتًا مَلَامِقًا إِلَى بَيْتَ] (MAd); or no
 prep. at all may be supplied, but the con. ف, [i. e.
 تَسَاقَطُوا أَحُولَ أَحُولَ بَيْتًا فَبَيْتًا] (MAd): (b)
 They fell one after another, scattered about, i. e. مُتَفَرِّقِينَ,
 whence the verse of the poet, describing a bull goring
 dogs,

تَسَاقَطَ عَنْهُ رَوَقُهُ ضَارِيَاتَهَا * سَقَاطُ شَرَارِ الْقَيْنِ أَحُولَ أَحُولًا

[Their bitches trained to hunting dropped off him, off
 his horn, one after another, as the sparks of the blacksmiths
 are dropped, scattered about (MAd)]: (a) the difference
 between this sort and the verse cited in the preceding
 sort is that there the comp. depends upon a suppressed
 اِسْتَقَرَّار, which is the d. s. [above], whereas here the
 comp. itself is the d. s.: (b) if you exclude any of these
 advs. or ds. s. from the quality of adv. or d. s., prothesis
 is necessary, and composition is disallowed, as هَذِهِ هَمْزَةٌ
 فَلَانِ يَأْتِينَا كُلَّ صَبَاحٍ مَسَاءً and بَيْنَ بَيْنٍ, whence

وَلَوْلَا يَوْمَ يَوْمٍ مَا آرَدْنَا * جَزَاكَ وَالْقُرُوصُ لَهَا جِزَاءٌ

[And, but for a day succeeded by a day, we should not have wished thy repayment; though for debts there is repayment (MAd)]: (c) *comp. advs.* and *ds. s.* do not occur in the Revelation, but only *comp. nums.*, as XII.

4. [442], ثَانِي عَشْرَةَ عَيْنًا II. 57. Then twelve springs gushed out from it, and LXXIV. 30.

[87]: (d) *comp. ds. s.* occur rarely in comparison with

comp. advs. (Sh). They say (1) تَفَرَّقُوا شَخَرٌ بِخَرٍ [or شَخَرٌ بِخَرٍ (KF)], i. e. They separated in every direction, without

collecting together; (2) similarly شَخَرٌ مَذَرٌ [or شَخَرٌ مَذَرٌ (H, KF)] or شَخَرٌ بَذَرٌ, all meaning separation without

collecting together; (3) in the same sense خَذَعَ مَذَعَ; (4)

تَرَكُوا الْبِلَادَ حَيْثُ بَيْتُكَ They left the countries, dispersing

abroad [or حَيْثُ بَيْتُكَ (KF)] or حَاتٍ بَاتٍ or حَوَتْ بَوَتْ

or حَيْثُ بَيْتُكَ [or حَوَتْ بَوَتْ (KF)], with Tanwīn by assi-

milation to the *indet. ejs.* [198], when they separate and disperse (IY): the two *ns.* are in the place of an *acc.* as

a *d. s.* (H); and the *o. f.* is شَخَرًا وَمَذَرًا and شَخَرًا وَبِخَرًا

and حَيْثًا وَبَيْتًا and خَذَعَ وَمَذَعَ (M). The [synthetic

(MAd)] composition mentioned occurs also in what is

not an *adv.* or *d. s.*, as وَقَعُوا فِي حَيْصٍ بَيْصٍ, i. e. They

fell into a difficulty hard to escape from; but this is

anomalous (Sh). The *n. f.* is ^{وَيُصِي وَيُصِي} (M), the *و* being then suppressed for abbreviation, while the sense is copulative; so that ^{حَيْصُ حَيْصُ} implies the sense of the *con.*, and is therefore *uninfl.*, like ^{خَمْسَةُ عَشَرَ} and its *cat.* [210] (IY). They say (1) ^{حَيْصُ بَيْصُ}, [which is the frequent and well-known *dial. var.*, as in the verse of Umayya Ibn Abi 'Ā'idh alHudhali cited by As

قَدْ كُنْتُ خَرَجًا وَوَجًا صَيْرًا

لَمْ تَلْتَحِصْنِي حَيْصُ بَيْصُ لُحَاصِ

(IY) *I have been wont to go out, and come in, versatile: adversity has not stuck to me inextricably*, ^{حَيْصُ بَيْصُ} being here in the position of an *acc.* as a *d. s.*, i. e. *in this state of* ^{حَيْصُ بَيْصُ} (DH)]; (2) ^{حَيْصُ بَيْصُ} (DH, IY, KF); (3) ^{حَيْصُ بَيْصُ} (KF); (4) ^{حَيْصُ بَيْصُ} (IY); (5) ^{حَيْصُ بَيْصُ} (IY, KF). (6) ^{حَيْصُ بَيْصُ} ; ^{حَيْصًا بَيْصًا} ;

§ 212. ^{الْخَازِ بَازُ} is compounded of the *act. parts.* of ^{خَرَا} *overcame* and ^{بَزَا} *exalted himself*, as though ^{هُوَ} *هو* ^{الْخَازِي وَالْبَازِي} were said (R). It has (1) 7 *dials. vars.* (a) ^{خَازِ بَازُ} ; (b) ^{خَازِ بَازُ} ; (c) ^{خَازِ بَازُ} ; (d) ^{خَازِ بَازُ} ; (e) ^{خَازِ بَازُ} ; (f) ^{خَازِ بَازُ} , like ^{قَرطاسُ} [396]; (g) ^{خَازِ بَازُ} , like ^{قَاسِعَاءُ} [391];

(2) 5 meanings [transmitted by Sf (IY)], (a) a *kind of herbage*, [as in the saying {of the Rājiz (AAz) cited by IAr (IY)}]

رَعَيْتَهَا أَكْرَمَ عَوْدٍ * عَوْدًا * الصِّلَ وَالصَّفْصِلَ وَالْيَعْضِيدَ

وَالْخَازِ بِازِ السِّنِّ الْمَجُودِ * بِكَيْثٍ يَدْعُو عَامِرٌ مَسْعُودًا

(M) *I have pastured them upon a most noble branch as a branch, the plants named صِّل and صَفْصِل and the herb named يَعْضِيد and the tall flowering herbage named خَازِ watered with rain, so that 'Āmir calls Mas'ūd (these being two pastors) to rejoice at the abundance of herbage (IY)]; (b) a [blue (IY)] fly that is in herbage, [as says the poet {'Amr (AAz) Ibn Ahmar (IY, AAz)}]*

تَفَقَّ فَرْقَةُ الْقَلْعِ السَّوَارَى * وَجَى الْخَازِ بِازٍ بِهِ جُنُونًا

(M) *The masses of cloud coming by night burst with water above it {i. e. the low ground or the herbage (IY)}, and the fly named خَازِ بِازِ buzzed loudly in it (IY, AAz)]; (c) [an imitation of (IY)] the sound of the fly, [says As (IY)]; (d) a disease in the [necks and (IY)] jawbones projecting under the ears, [as in the saying {of the Rājiz (IY, AAz), vid. Al'Adawī (IY),}]*

يَا خَازِ بِازٍ أَرْسِلِ اللَّهَازِمَا * إِنِّي أَخَافُ أَنْ تَكُونَ لَزِمًا

(M) *O disease named خَازِ بِازِ, release the jawbones projecting under the ears: verily I fear that thou mayst*

become chronic (AAz)]; (e) the *cat.* (M, R), which is the strangest of them (IY).

§ 213. The *o. f.* of *افْعَلْ هَذَا بِأَدَى بَدَى* *Do this first of every thing* or *بَادَى بَدَى*, [i. e. *أَوَّلَ كُلِّ شَيْءٍ* (IY),] is *بَادَى بَدَى* [upon the measure of *فَعِيل* (IY)] or *بَدَا* [upon the measure of *فَعَال* (IY)], which is then lightened by rejecting the Hamza [of *بَدَا* or *بَدَى* (IY)] and [converting the Hamza of *بَادَى* into a pure *ي*, and (IY)] making [it (IY)] quiescent. It [consists of two *ns.* compounded together and *uninfl.* (210); and (IY)] is [*indet.* (IY),] governed in the *acc.* as a *d. s.*, i. e. *مَبْتَدَأًا بِهِ قَبْلَ كُلِّ شَيْءٍ* *beginning with it before every thing*. [They say also *بَدَى بَدَى* with prothesis, without uninflectedness (IY):] and it is sometimes used pronounced with Hamza [in the 2nd, not the 1st, as *بَادَى بَدَى* or *بَدَى*; or in both, as *بَادَى بَدَى* (IY)], whence the tradition of Zaid Ibn Thābit *أَمَّا بَادَى بَدَى فَأَنَّى أَحْمَدُ اللَّهَ* *As for the first of every thing, verily I praise God*.

§ 214. They say *ذَهَبُوا أَيَادَى سَبَا* *They went away (like) the children of Sabā* or *أَيَادَى سَبَا* [549], i. e. *(like) the children of Sabā* Ibn Yashjub [Ibn Ya'rub Ibn Kaṭṭān (IY)] in their separation and dispersion in the

countries when the Flood of the Dams was sent against them, ^{أَيُّ} being a *met.* for *children* and *kindred*. [It has 2 *dial. vars.*: (1) the 2 *ns.* are compounded into one, and *uninfl.* (210); (2) the 1st is *pre.* to the 2nd, as in ^{صَبَاحَ مَسَاءَ} (211). It is in the position of an *acc.* as a *d. s.*, i. e. ^{مُتَقَرِّبِينَ} and ^{مُتَبَدِّدِينَ} and the like. And the Hamza of ^{سَبَا} is omitted for abbreviation, because of the length of the *n.* and the frequency of usage, together with the heaviness of the Hamza (IY)].

§ 215. ^{مُعْدِيكَرِبٌ} has 2 *dial. vars.*:—(1) composition and diptote declension [of the 2nd, the 1st being *uninfl.* (209), because it occupies the position of part of a word (IY)], as ^{هَذَا مُعْدِيكَرِبٌ} *This is Ma'dīkarīb* [18]: (2) prefixion, the *post.* being declined as (a) a triptote, as ^{هَذَا مُعْدِي كَرِبٌ}; (b) a diptote, as ^{هَذَا مُعْدِي كَرِبٌ} [below]. And similar are ^{قَالِي قَلَا} [below], ^{حَضْرَمَوْتُ} [4], ^{بَعْلَبِكْ}, and their likes (M). When ^{مُعْدِي} is *pre.*, its *ي* is not pronounced with Fath in the *acc.* [16], so that you do not say ^{رَأَيْتُ مُعْدِي كَرِبٌ}, as you say ^{قَاضِي وَاسِطٍ} *The judge of Wāsīt*, because, being made quiescent in the state of composition, as ^{هَذَا مُعْدِيكَرِبٌ}, which is a position where the sound [letter] is pronounced

with Fath, as ^{حَضْرَمَوْتُ}, it is made quiescent in the state of inflection also. In ^{كُرْبٍ مَعْدِي} you hold ^{كُرْبٍ} to be a *masc.* [proper] name, and therefore decline it as a triptote [18]. But in ^{كُرْبٍ مَعْدِي} [above], with Fath in every case, there are 2 alternatives:—(1) ^{مَعْدِي} may be *pre.* to ^{كُرْبٍ}, the latter being held to be a *fem.* proper name, and therefore diptote [18]; and, according to this, both *ns.* are *infl.*: (2) they may be compounded and *uninfl.*, like ^{خُمْسَةُ عَشْرَ}, as though the 2 *ns.*, before being used as a [proper] name, had been compounded and *uninfl.*, upon the ground that the و was meant to be understood, and then they were used as a name after the composition (IY). S reckons ^{قَالِي قَالَا} among the sisters of ^{أَيْدِي سَبَا} [208]: but Z reckons it among the sisters of ^{مَعْدِي كُرْبٍ}; and it contains no evidence to support the opinion of S, because the aggregate of the two words is the proper name of a city [in Armenia (MI)], so that it may be diptote because of the composition and quality of proper name [18], but is not *uninfl.* (R).

THE UNINFLECTED METONYMS.

§ 216. Metonymy in classical and conventional language is denoting a particular thing, whether it be an expression or a meaning, by an expression not plainly indicative of it, (1) for the sake of perplexing some of the hearers, as in your saying *جَانِي فَلَانٌ* *Such a one came to me*, when you mean *Zaid*; (2) because of the unseemliness of the thing expressed, like *هَنِي* for the *vulva* or *foul act* [14]; (3) for the sake of abridgment, like the *prons.* relating to a preceding expression [160]; (4) for a sort of elegance, like *كَثِيرُ الرَّمَادِ* *Plentiful in ashes* for *كَثِيرُ الْقَرَى* *Plentiful in hospitality*; (5) for some other object. If the thing denoted by the *met.* be an expression, what is intended is (1) the meaning of that expression, as in

كَانَ فَعَلَتْ لَمْ تَعْمَلْ مُوَاكِبَهَا * دِيَارَ بَكْرٍ وَلَمْ تَخْلَعْ وَلَمْ تَهَبْ

[by AlMutanabbî, lamenting the eldest sister of Saif adDaula, *It is as though the cavalcades of Khaula* (her name) *had not filled the countries of Baker, and she had not bestowed, and had not given* (W)], i. e. *خَوْلَةٌ*, and in *مَرَرْتُ بِرَجُلٍ أَفْعَلٍ* *I passed by a foolish man*, i. e. *أَحْمَقٌ*: (2) merely that expression, as in (a) puzzles and

riddles, as ^{ا ه و ا ه و} اكفف اكفف for ^{ه و ا ه و} مهمة ; (b) the measures used in the conventional language of the GG to denote the words measured by them, as ^{ا ه و ا ه و} اَنَعْلُ صَفَةً لَا يَنْصَرِفُ [9], i. e. ^{ا ه و ا ه و} اَنَعْلُ , when an epithet, is not declined as a triptote, where ^{ا ه و ا ه و} اَنَعْلُ denotes a word whose initial is an aug. Hamza followed by a quiescent ف , followed by an ع pronounced with Fath, followed by a ج , and similarly with the other measures. According to this, then, the interrog. ^{ا ه و ا ه و} كَمْ [217] is a *met.*, because it denotes a question about a particular number; and so are ^{ا ه و ا ه و} مَنْ [182], ^{ا ه و ا ه و} مَا [180], ^{ا ه و ا ه و} كَيْفَ [207], ^{ا ه و ا ه و} اَيْنَ [206], and other interrog. *ns.*, because each of them is a question about a particular thing not plainly expressed by its name ; and so are all the *cond. ns.*, because the *cond.* and *interrog.* words are in the sense of ^{ا ه و ا ه و} اَيَّ , which, whether *cond.* or *interrog.* [184], is applied to denote a particular thing. These *ns.*, whether *cond.* or *interrog.*, are used as *met.*s. for unlimited particular things, for the sake of abridgment, since, if, instead of ^{ا ه و ا ه و} اَيْنَ Where? , you said ^{ا ه و ا ه و} اَيْنَ اَلسُّوقِ اَمْ فِي ^{ا ه و ا ه و} اَلدَّارِ اَمْ فِي ^{ا ه و ا ه و} اَلْكُنَّ اَلْخ In the house, or in the market, or in the shop, etc? to the end of the other particular places, it would be too long : so that the *cond.* or *interrog.* *p.* is supplied before these *ns.*, as S holds ; and they are *met.*s. for many particular things, as we have explained. All *met.*s. are

not *uninfl.*; for ^{فُلَانٌ}فُلَانٌ and ^{فُلَانَةٌ}فُلَانَةٌ, which belong to them by common consent [14], are *infl.* (R). The [*uninfl.* (IY, R)] *met.* are ^{كَمْ}كَمْ, ^{كَذَا}كَذَا, [and ^{كَايِنْ}كَايِنْ (R, A)] for [*vague* (M)] *number*, and ^{كَيْتٌ}كَيْتٌ and ^{ذَيْتٌ}ذَيْتٌ for the *narrative* [226] (M, IH, A) and *announcement* (M). The *interrog.* and *cond. ns.* [184] are not reckoned here, because they have another *cat.*, [that of the conjunct or *adv.*,] to which they are more appropriate. Thus the *met.* are like the *adv.* [201] in being of two kinds, *infl.* and *uninfl.* (R).

§ 217. ^{كَمْ}كَمْ is a *n.* denoting *number vague* (IA, A) in *genus and quantity* [226] (A). It is [of two kinds (M, ML, A),] (1) *interrog.*, [meaning *How many?* (ML, A)]; (2) *enunciatory* (M, IA, ML, A), meaning *How many!* (ML, A). 'The *interrog.* and *enunciatory* ^{كَمْ}كَمْ both denote *number* and *numbered*, the *interrog.* denoting *number vague to the speaker, but known to the person addressed in the opinion of the speaker*; and the *enunciatory* denoting *number vague to the hearer* [223], and *seldom known to the speaker*: while the *numbered* is *unknown to the speaker* in the *interrog.* and *enunciatory* (R); and [for this reason (R)] each of them needs a *sp.* [below] (R, IA, A) explanatory of the *numbered* (R). The *sp.* of the 1st is like that of ^{عَشْرُونَ}عَشْرُونَ and its sisters [85, 315], being an *acc.* [224] *sing.* [220]: and the *sp.* of the 2nd is sometimes like that of ^{عَشْرَةٌ}عَشْرَةٌ, being a *gen. pl.*, [as

كَمْ مُلْكٍ بَادَ مُلْكُهُمْ * وَنَعِيمٍ سَوَقَتْهُ بَادُوا

Of how many kings has the kingdom perished, and how many prosperous subjects have perished ! (A)]; and sometimes like that of مَائَةٌ, being a *gen. sing.* [220] (IA, A), as كَمْ عَمَةٍ الْخ [224] (A). The *interrog.* and enunciatory كَمْ agree in [11] matters (ML, A): (1) they are *ns.* [2] (IY, IA, ML, A), because (a) the *prep.* is prefixed to كَمْ (IY, IA); (b) it is *pre.*, *post.*, and predicated of; (c) the *n.* is made a *subst.* for it; (d) the *pron.* relates to it; and (e) it is an *obj.* [218, 222] (IY): (2) they are *uninfl.* (IY, ML, A), because (a) the *interrog.* implies the sense, and occurs in the place, of the *p.* [159]; and (b) the enunciatory is of the same letter as the *interrog.*, and occurs in the place of رُبَّ [505], which it resembles in that رُبَّ denotes *paucity of the genus*, and كَمْ *multitude of it*, while every *genus* contains *much* and *little*, the *much* being compounded of the *little*, and the *little* being part of the *much*, so that *much* and *little* are partners (IY): (3) their uninflectedness is upon quiescence [159] (IY, A): (4) they are vague (ML): (5) they need a *sp.* [above] (ML, A) because of their vagueness: (6) [219] (A): (7) [225] (IH): (8) they [must (ML, A)] take the head of the sentence (IH, ML, IA, A), (a) the *interrog.* because of the interrogation [584]; and (b) the enunciatory because of the originative sense implied by it in denoting *multitude*, as رُبَّ must take the head

of the sentence because of the originative sense implied by it in denoting *paucity* [505] (R): and therefore they are not governed by what precedes them [445], except the *pre. n.* and *prep.* [218]: (9) they are parsed alike [218] (A): (10) [223]: (11) [222] (R). They differ in [8 (A)] matters:—(1) the sentence with the enunciatory admits of being pronounced true or false, contrary to the sentence with the *interrog.* [1]: (2) the enunciatory does not require a reply, contrary to the *interrog.*: (3) the *subst.* for the enunciatory is not conjoined with the Hamza, as ^{سِتُونَ} ^{بَلْ} ^{خَمْسُونَ} ^{لِي} ^{عَبِيدٍ} ^{كَمْ} *How many slaves I have! Fifty: nay, sixty!*, contrary to the *subst.* for the *interrog.* [154], as ^{ثَلَاثُونَ} ^{أَمْ} ^{أَعَشْرُونَ} ^{مَالُكَ} ^{كَمْ} *How many dirhams [219] is, or are [218], thy property? Twenty or thirty?*: (4) the *sp.* of the *interrog.* is [*orig.* (A)] in the *acc.* [224]; whereas the *sp.* of the enunciatory is [*orig.* (A)] in the *gen.* [224]: (5) [220] (ML, A): (6) [221]: (7) the *interrog.* does not indicate *multitude*; whereas the enunciatory does, contrary to the opinion of ITr and his pupil IKh: (8) the enunciatory is peculiar to the *pret.*, like ^{دَبَّ} [505].

§ 218. The 2 kinds of ^{كَمْ}, (1) if preceded by a *prep.* or *pre. n.*, [as ^{أَشْتَرَيْتَ} ^{بِكَمْ} ^{دِرْهَمٍ} or ^{وَجَلَّ} ^{كَمْ} ^{غَلَامٌ} (Sn),] are governed in the *gen.*: (2) if not, then, (a) if *mets.* for an *inf. n.* or *adv.*, [as ^{ضَرْبَةً} ^{ضَرْبَتْ} ^{كَمْ} or

^أ ^{هـ} ^و ^{ما} ^ص ^ح ^ت ^ك ^م (Sn),] are governed in the *acc.* as *inf.*
ns. or *adv.*: (b) if not, then, (a) if not immediately
 followed by a *v.* [as ^ك ^م ^ر ^ج ^ل ^ف ^ي ^{ال} ^د ^ا ^ر (Sn),] or, if follow-
 ed by a *v.* that is *intrans.*,] as ^ك ^م ^ر ^ج ^ل ^ق ^ا ^م (Sn),] or that
 [is *trans.*, but (Sn)] governs their *pron.* or their con-
 nected in the *nom.*, [as ^ك ^م ^ر ^ج ^ل ^ض ^ر ^ب ^ع ^م ^ر ^ا or ^ك ^م ^ر ^ج ^ل ^ض ^ر ^ب ^ا ^خ ^ر ^ة
^ع ^م ^ر ^ا (Sn),] are *inchs.* [below]; (b) if followed by a *trans.*
v. that has not got its *obj.*, [whether it govern one or
 more *objs.*, as ^ك ^م ^ر ^ج ^ل ^ض ^ر ^ب ^ت or ^ك ^م ^ر ^ج ^ل ^ت ^ع ^ط ^ى ^ز ^ي ^د ^ا (Sn),]
 are *objs.*; whereas, if it has got its *obj.*, [as ^ك ^م ^ر ^ج ^ل ^ض ^ر ^ب ^ع ^م ^ر ^ا
^ك ^م ^ر ^ج ^ل ^ض ^ر ^ب ^ع ^م ^ر ^ا ^ع ^ن ^د ^ة (Sn),] they are *inchs.*, unless the *obj.* be
 a *pron.* relating to them, [as ^ك ^م ^ر ^ج ^ل ^ض ^ر ^ب ^ت ^ة (Sn),] in
 which case they are *inchs.* or *accs.* by distraction [62]
 (A), the former, says Dm, being preferable (Sn). ^ك ^م in
^ك ^م ^م ^ا ^ل ^ك [217, 219] may be the *enunc.* or *inch.* [above]
 (IY).

§ 219. The *sp.* [of both kinds (Jm, A)] is sometimes
 suppressed [87] (M, IH, IA, ML, A), when indicated
 (R, IA, Jm, A,) as ^ك ^م ^م ^ا ^ل ^ك *How many (dirhams or dinārs)*
is, or are [218], *thy property?* (M, IH), i. e. ^ك ^م ^د ^ر ^ه ^م ^ا
 or ^ك ^م ^د ^ي ^ن ^ا ^ر ^ا (M, Jm), or *How many (etc) thy property is!*
 or *are thy property!*, i. e. ^ك ^م ^د ^ر ^ه ^م or ^ك ^م ^د ^ي ^ن ^ا ^ر ^ا (Jm), and

كَمْ ضَرْبَةً How many (times or strokes) hast thou struck?,
or thou hast struck! (IH), i. e. كَمْ مَرَّةً or ضَرْبَةً (Jm);
but suppression is not good with the enunciatory, because
suppression of the *post.* with retention of the *pre.* is bad
[128] (IY).

§ 220. The *sp.* of the *interrog.* is always *sing.* (M, ML, A), unrestrictedly (A), i. e. whether *sorts* be meant by it or not (Sn), contrary to the opinion of the KK (ML, A), who allow it to be *pl.* (A, DM), unrestrictedly (A); and in كَمْ لَكَ غُلَامَاتٍ How many (persons) hast thou, being servants? the *sp.* is [held by the BB to be (Sn)] suppressed, غُلَامَاتٍ being [governed in the *acc.* as (M)] a *d. s.* (M, Sn) by the verbal sense contained in the *adv.* [75], i. e. كَمْ نَفْسًا لَكَ غُلَامَاتٍ (M), i. e. خُدَّامًا [77] (Sn): but some make a distinction, saying that, if the question be about *multitudes*, as كَمْ غُلَامَاتٍ لَكَ meaning *How many sorts of servants hast thou?*, it is allowable, but otherwise not; and this is the opinion of Akh (A). According to the BB, you do not say كَمْ رَجُلًا وَنِسَاءً; but some GG allow it, because what is not allowable in the *ant.* is allowable in the *appos.* [538], as الْوَاهِبُ آلِيَاءُ آلِهِ [112] (R). The *sp.* of the enunciatory is *sing.*, [as كَمْ عَمَّةٍ آلِهِ (224) (ML)]; or *pl.* (ML, A), as كَمْ مُلُوكٍ آلِهِ [217]

(ML): but the *sing.* is more frequent and chaste than the *pl.*; though the *pl.* is not anomalous, as some assert (A).

§ 221. The *interrog.* (R, A) كَمْ may be separated from its *sp.* (IY, R, A) by the *adv.* and *prep.* (IY) in a case of choice (R, A), as كَمْ لَكَ غُلَامًا *How many servants hast thou?* (IY, R); but the enunciatory is not separated from its *sp.*, except in a case of necessity [below] (A), if its *sp.* be governed in the *gen.* by prothesis, so that XLIV. 24. [below] is not an instance to the contrary (Sn). The *sp.* of the *interrog.* كَمْ is always in the *acc.* [224] (IY). When the enunciatory is separated from its *sp.*, the latter is governed in (1) the *acc.* (M, A) by assimilation to [the *sp.* of] the *interrog.*, (a) necessarily, if the separation be by a *prop.*, or by an *adv.* and *prep.* and *gen.* together (A), because separation of the *pre.* and *post.* [225] is bad [125], especially by something else than the *prep.* and *gen.* [498] (IY), as

كَمْ نَالَنِي مِنْهُمْ فَضْلًا عَلَىٰ عَدَمٍ * اِنْ لَا اَكَادُ مِنَ الْاِقْتَارِ اِحْتِمَلٌ
[by AlKutāmī, *How many a bounty has reached me from them in destitution, when I was not near to journeying from poverty* (IY, AAz) for want of a riding-beast (AAz)] and

تَوَّجَّهْتُ سِنَانًا وَكَمْ دُونَهُ * مِنَ الْاَرْضِ مُحْدَرِدًا غَارَهَا

(M, A), by Zuhair [or his son Ka'b, though not found in their Diwāns (FA), or by Ibn Mukbil (AAz), describing his she-camel (IY)], *She seeks Sinān [Ibn Abī Hāritha*

alMurri (FA)], and how many a tract of ground whose hollow is rugged is before him! (IY, AAz, FA); (b) preferably, if the separation be by an *adv.* alone, or by a *prep.* and *gen.* alone, as in the next *exs.* (Sn): (2) the *gen.*, in poetry (M, A) exclusively, with separation by (a) an *adv.*, as

كَمْ دُونَ مِيَّةٍ مَوْمَاتٍ يَهَالُ لَهَا * إِذَا تَيَمَّمَهَا الْخَرِيتُ ذُرَّ الْجَلَدِ

[How many a desert that the skilful, hardy guide is appalled at, when he directs his course to it, is before Mayya! (Sn)]; (b) a *prep.* and *gen.* (A), as

كَمْ فِي بَنِي سَعْدِ بْنِ بَكْرِ سَيِّدٍ * ضَخْمٍ الدَّسِيعَةِ مَاجِدٍ نَفَّاعٍ

(M, A), by AlFarazdak (IY, FA), How many a chief, large in bounty, glorious, very beneficent, is among the Banu Sa'd Ibn Bakr! (IY, AAz, FA), and

كَمْ بِجُودٍ مُقَرَّفٍ نَالَ الْعُلَى * وَكَرِيمٍ بَخْلَةٍ قَدْ وَضَعَهُ

(IY, A) How many a mongrel has by munificence attained eminence, and how many a noble has his own niggardliness abased! (Sn): so says IM, and this is the opinion of S (A). When the separation between the enunciatory كَمْ and its *sp.* is by a *trans. v.*, ^أمَنْ must be put, in order that the *sp.* may not be confounded with the *obj.* of that [*trans.*

(R)] *v.*, as كَمْ تَرَكُوا مِنْ جَنَّاتٍ XLIV. 24. How many gardens did they leave! [above] (R, Sn). And, with separation,

the state of the *interrog.* كَمْ whose *sp.* is governed in the *gen.* [224] is like that of the enunciatory كَمْ (R).

§ 222. كُمْ [in both its states (R)] is *sing. masc.* in letter (IY, R); but applies in sense to the *fem., du.* [below], and *pl.* (IY). The *pron.* relates to it according to the letter or sense (M, R), as كُمْ رَجُلًا جَارِكُ [notwithstanding that the number asked about is *du.* or *pl.* (R)] or جَارِكُ [says An (R)] or جَارُوكُ, and كُمْ امْرَأَةً جَارِكُ or جَارُوكُ [or جَارُوكُ (IY)] or جُنُكُ (IY, R), whence LIII. 26. وَكُم مِّنْ مَّلِكٍ فِي السَّمَوَاتِ لَا تَعْنِي شَفَاعَتُهُمْ شَيْئًا
And the intercession of how many Angels in the heavens shall avail not aught! (M) and VII. 3. [126] (IY). But some say that كُمْ is *sing.* in letter, *pl.* in sense, like كُلُّ [117]: and, according to this, the *pron.* of the *du.* [above] ought not to relate to it, which is the truth, because, if you might interrogate with كُمْ about the number of the multitude who came to the person addressed distributed into two and two, you would be obliged to say كُمْ رَجُلَيْنِ, since, when you intend to distribute a multitude into sets of two or more, the *du.* or *pl.* must be distinctly expressed, as in أَفْضَلُ رَجُلَيْنِ or رَجَالٍ [118] and أَيْ رَجُلَيْنِ or رَجَالٍ *Which, or What, two men, or men?*; whereas كُمْ رَجُلَيْنِ has not been heard, either in interrogation or enunciation.

§ 223. كُمْ is peculiar to *indets.*, the *interrog.* because the *sp.* must be *indet.* [83]; and the enunciatory because

it is a *met.* for *number vague to the hearer* [217], so that the *numbered* also are made vague, in order to be more indicative of the vagueness of their *number* (R). You say ^{كَمْ} ^{غَيْرُهُ} ^{لَكَ} or ^{مِثْلُهُ} or ^{خَيْرًا} ^{مِنْهُ} *How many other than, or like, or better than, it hast thou?* [114, 355]; and ^{كَمْ} ^{غَيْرُهُ} ^{مِثْلُهُ} ^{لَكَ} *How many other than it, like it, hast thou?*, making ^{مِثْلُهُ} an *ep.* of ^{غَيْرُهُ} (M). But, as for your saying ^{كَمْ} ^{شَاةٌ} ^{وَسَخَّلَتْهَا} *How many a sheep etc!* [538] and ^{كَمْ} ^{نَاقَةٌ} ^{وَنَصِيلَهَا} [114], it is because the coupled also is *indet.* [262] (R).

§ 224. As to the case of the *sp.* of the *interrog.* there are three opinions, (1) that the *acc.* [221] is necessary unrestrictedly, [i. e. whether a *prep.* be prefixed to ^{كَمْ} or not (Sn)]: (2) that it is not necessary; but that the *gen.* [221] is allowable, unrestrictedly, by assimilation to [the *sp.* of] the enunciatory ^{كَمْ} [225]: this is the opinion of Fr, Zj, and Sf; and the saying ^{كَمْ} ^{عَمَّةٌ} ^{أَتَى} [below] is thus explained by most, [upon the ground that ^{كَمْ} is an ironical *interrog.* (Sn)]: (3) that it is necessary if a *prep.* be not prefixed to ^{كَمْ}, and preferable to the *gen.* if a *prep.* be prefixed to it: this is the well known opinion; and S does not mention the *gen.* except when a *prep.* is prefixed to ^{كَمْ} (A). The

gen. is allowable only when كَم is governed in the *gen.* by a *prep.* (R, ML), as بَكَم دَرَهَمٍ أَشْتَرَيْتَ [515] (ML, A), in which case the *sp.* may be in (1) the *acc.*, [which is frequent (ML)] ; (2) the *gen.* (R, ML, A), contrary to the opinion of some (ML), in order that كَم and its *sp.* may agree in case (R). As some assert (ML), some of the Arabs (IY, R), the Banu Tamīm (IY, ML, A), make the enunciatory كَم govern its [*sing.* (R, ML, A) or *pl.* (R, Sn)] *sp.* in the *acc.* (IY, R, ML, A), even without separation [221] (R), as though they supplied Tanwīn in it [84] ; which is good Arabic, though the *gen.* is more frequent (IY). And the verse [of AlFarazdaq (M, ML, Sn), who was a Tamīmī (IY, Sn),]

كَمَ عَمَّةٌ لَكَ يَا جَرِيرُ وَخَالَتُ * قَدَاءُ قَدْ حَلَبْتُ عَلَى عِشَارِي

is related with (1) the *acc.*, (a) by supposing كَم to be [an ironical (ML, A)] *interrog.*, *How many paternal aunts of thine, O Jarīr, and maternal aunts, bow-legged have milked in spite of me my lately delivered she-camels ?*; [(b) according to the *dial.* of Tamīm, *How many a paternal aunt of thine, O Jarīr, and maternal aunt, have milked etc!* (IY, ML, A)] : (2) the *gen.*, by supposing كَم to be [an ironical *interrog.* (above) or] enunciatory [217] : (3) the *nom.* [as an *inch.* (25) (IY, ML, A)], by supposing the sense to be *How many (times)* (M, ML, A) or

(*milkings*), كَمْ being an *adv.* or *inf. n.* (IY, ML, A), and the *sp.* suppressed, i. e. كَمْ وَقْتُ or حَلْبَةُ [upon the supposition that كَمْ is enunciatory, or وَقْتُ or حَلْبَةُ upon the supposition that it is an ironical *interrog.* (DM)], has a *paternal aunt of thine, O Jarîr, and (has) a maternal aunt, or (has) a paternal etc, and has a maternal aunt, a 2nd* قَدْ حَلَبْتُ being necessarily supplied [as *enunc.* of خَالَةٌ or عَمَّةٌ (Sn, DM)], because the *inch.* in this case is multiple in letter and sense (ML, A).

§ 225. When the *sp.* of the *interrog.* كَمْ is in the *gen.* [224], it is governed, [according to the GG (R),] by مِنْ [necessarily (ML)] understood [515], [which is the opinion of Khl, S, Fr, and many (A)]; but, according to Zj, by prothesis (R, ML, A), as in the case of the enunciatory (R). The enunciatory is *pre.* to its *sp.* [221], governing it as every *pre.* governs the *post.* [110] (M). مِنْ is [frequently (M)] prefixed [to the *sp.* (IY, R, Jm)] after the [*interrog.* and (IH)] enunciatory كَمْ (M, IH): that construction is frequent in the case of the enunciatory (R, Jm), as VII. 3. [126] and LIII. 26. [222] (M, R, Jm), because the prothesis here is renderable by مِنْ [111], as in بَابُ سَاجٍ [85] (IY), [and] because the *sp.* then agrees in case with the *sp. post.* to كَمْ ;

but, as for the *interrog.* كَمْ, I have not met with its *sp.* governed in the *gen.* by مِنْ in poetry or prose, nor is its allowability indicated by any book on grammar (R, Jm), nor do I know what is the truth of it (R): so says R; but Z [followed by B] allows كَمْ in II. 207. [62] to be *interrog.* and *enunciatory* (Jm). And, when the *sp.* is governed in the *gen.* by مِنْ, then كَمْ is [necessarily (R)] construed to be pronounced with Tanwīn [110] (M, R), as though you said كَثِيرٌ مِنَ الْقُرَى and مِنَ الْمَلَائِكَةِ; while, according to some, [vid. the KK (IY),] كَمْ is always [construed to be (IY)] pronounced with Tanwīn, the *gen.* after it being governed by مِنْ [expressed or (IY.)] understood (M).

§ 226. كَذَا and كَأَيِّنْ are like the *enunciatory* كَمْ in denoting *multitude* (IĀ, A) of *number vague in genus and quantity* [217]. Each of them agrees with كَمْ in some matters, and differs from it in others. كَذَا agrees with كَمْ in 4 matters, uninflectedness, vagueness, needing the *sp.*, and importing *multitude*. And it differs from كَمْ in 4 matters:— (1) it is compounded of the ى of *comparison* [509] and the *dem.* ذَا [171] (A): (2) it does not [necessarily (A)] take the head of the sen-

tence, as ^{قَبَضْتُ كَذَا وَكَذَا دِرْهَمًا} *I took so many dirhams :*

(3) it is mostly used coupled to, as

عَدِ النَّفْسَ نَعْمَى بَعْدَ بُسَاكٍ ذَاكِرًا

كَذَا وَكَذَا لُطْفًا بِهِ نَسِيَ الْجُهْدَ

[*Promise the soul happiness after thy distress, remembering so many pleasures wherewith hardship has been forgotten* (Jsh)]; and IKh asserts that they do not say

كَذَا دِرْهَمًا nor كَذَا دِرْهَمًا ; but IM mentions that

this has been heard, though rarely : (4) its *sp.* must be governed in the *acc.* ; and may not be governed in the

gen. by ^{مِنْ}, by common consent ; nor by prothesis, contrary to the opinion of the KK, who, when there is

neither repetition or coupling, allow كَذَا ثَوْبٍ and

مِائَتَةُ ثَوْبٍ by analogy to the genuine *num.*, [like مِائَةُ ثَوْبٍ

and ثَلَاثَةُ أَثْوَابٍ (DM)]. The compounded كَذَا [single

or coupled (A)] occurs also as a *met.* for something else

than *number*, [vid. the *narrative, det. or indet.* (A), i. e. the *expression occurring in the narration of a thing, whether*

deed or saying (Sn),] whence the tradition يُقَالُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ

أَتَذْكُرُ يَوْمَ كَذَا وَكَذَا *It will be said to the servant*

on the day of resurrection, Dost thou remember the day

of *such and such*? : and كَذَا also consists of two words in their original sense, vid. the ك of *comparison* and *dem.*

ذَا, whence

وَأَسْلَمَنِي الزَّمَانُ كَذَا • فَلَا طَرْبَ وَلَا أُنْسَ

[*And time has abandoned me* *grieved like this*; *so that there is neither mirth nor sociability* (DM)]; and the premonitory هَا [551] is prefixed to it, as اهْكَذَا عَرْشُكَ

XXVII. 42. *Is thy throne like this?* كَايْنُ agrees with كَمْ in 5 matters, uninflectedness, vagueness, needing the *sp.*, always taking the head of the sentence, and importing sometimes *multitude*, which is mostly the case, [as III. 140. (24) (ML),] and sometimes *interrogation* [below], which is extraordinary, and is authorized only by IKb, IU, and IM; the last of whom cites as evidence the saying of Ubayy Ibn Ka'b to Ibn Mas'ūd كَايْنُ تَقْرَأُ سُورَةَ الْأَحْزَابِ آيَةً *How many verses readest* [i. e.

reckonest (Sn)] *thou the Chapter of The Confederates* [Kur. XXXIII] *to be* ?, upon which he said "Seventy-three." And it differs from كَمْ in 5 [or rather 6] matters :— (1) it is compounded of the ك of *comparison* and اِي, for which reason it may be paused upon with the و, because the Tanwīn, when affixed in composition, resembles the *rad.* ن, for which reason it is written in

the Codex as a **ف**; while he that pauses [upon **كَأَيِّنْ** (ML)] with elision of the **ف** has regard to its predicament in the *o. f.*, namely elision in pause [609]: whereas **كَمْ** is simple: (2) its *sp.* is governed (a) in the *gen.* by **مِنْ**, which is so often the case that IU asserts it to be always so, whence III. 140. [above]; (b) in the *acc.*, as

أَطْرَبَ الْيَاسَ بِالرَّجَاءِ فَكَأَيِّنْ * أَلَمَّا حَمَّ يَسْرَةً بَعْدَ عُسْرٍ

[Drive away despair with hope: for how many a pain-stricken wretch has had his ease decreed after distress! (Jsh)] and

وَكَأَيِّنْ لَنَا فَضْلًا عَلَيْكُمْ وَمِنَّةً * قَدِيمًا وَلَا تَدْرُونَ مَا مِنْ مَنَعٍ

[And how many favors and obligations have we conferred upon you aforetime! And ye know not what obligations a benefactor has conferred! (Jsh)]: (3) it does not occur as an *interrog.*, according to the majority, as shown above: (4) it does not occur governed in the *gen.*, contrary to the opinion of IKb and IU, who allow

بِكَأَيِّنْ تَبِيعَ هَذَا الثَّوبِ For how much wilt thou sell this garment? (ML, A), where it is *interrog.* (DM): (5) its *enun.* does not occur as a single term (ML); but as a *prop.*, as in the texts, contrary to **كَمْ**, as **كَمْ رَجُلٍ قَائِمٌ** How many a man is standing! (DM): (6) its *sp.* occurs only *sing.* (A). It has 5 *dial. vars.* [transmitted by Th (IY)], (1)

كَايِن [the original and chastest one (IY, A), which is read by the Seven except Ibn Kathīr (A)] ; (2) كَانِن , upon the measure of كَاعِن , [the next best, which {is read by Ibn Kathīr, and (A)} is most frequent in poetry (IY, A), as in the 2 preceding verses and (166) وَكَانِنٌ بِالْأَبَاطِحِ النَّخْ (A)] ; (3) كَايِن , upon the measure of كَعِين , [which is read by AlA'mash and Ibn Muḥaiṣin (A)] ; (4) كَيْتِن , upon the measure of كَيْعِن ; (5) كَان , upon the measure of كَعِن (M, A).

§ 227. كَيْت and ذَيْت are contracted from كَيْتَة and ذَيْتَة [689]. They are pronounced with Fath, Kasr (M, R, A), and Damm (M, R, Sn) of the ت, Fath being the best known (A). Pause upon them is [with the ت (R),] as in بُنِت (M, R) and اُخِت (M). They are used [by many of the Arabs (M)] according to the o. f. (M, R, A), as كَان مِّنَ الْأَمْرِ كَيْتَة وَكَيْتَة (IY, A) : and then are pronounced only with Fath (R, A), because of the heaviness of the reduplication ; and are paused upon with the ة [646]. And AU transmits كَيْتَة with the ة pronounced with Fath and Kasr in place of the ت of

كَيْتُ [690]. They are *uninfl.*, because each of them is a word occurring in the place of the sentence, while the *prop.*, as such, is not entitled to either inflection or uninflectedness (R). They are always repeated (M, R, A) with the *con.* وَ, as قَالَ فَلَانُ كَيْتُ وَكَيْتُ Such a one said so and so and كَانَ مِنَ الْأَمْرِ ذَيْتُ وَذَيْتُ Such and such circumstances of the matter took place (R), in order that they may not be imagined to be *mets.* for single words (IY). It is a mistake to say قَالَ فَلَانُ كَيْتُ كَانَ مِنَ الْأَمْرِ كَيْتُ وَكَيْتُ because the Arabs say كَانَ مِنَ الْأَمْرِ كَيْتُ وَكَيْتُ and قَالَ فَلَانُ ذَيْتُ وَذَيْتُ, making كَيْتُ وَكَيْتُ a *met.* for deeds, and ذَيْتُ وَذَيْتُ for speech (D).

CHAPTER VI.

THE DUAL NOUN.

§ 228. Dualization is the addition of one *n.* to another like it (IY). The *du.* is that [*n.* (IY)] to whose final 2 augments, (1) an *l* [in the *nom.* (IY)], or a *س* [in the *acc.* and *gen.* (IY)] preceded by a letter pronounced with Fath, and (2) a *و* pronounced with Kasr, are affixed, in order that the 1st [*aug.* (IY)] may be a sign of the addition of *sing.* to *sing.*, [and a compensation for the suppressed *n.* (IY),] and the other may be a compensation for what is prevented [by the addition of another *n.* (IY)], vid. the vowel and Tanwin existing in the *sing.* (M). The *o. f.* of the *du.* [and *pl.* (R)] is [said to be (R)] coupling (IY, R) with the *و* [539] (R). The *du.* is that [*n.* (YS)] which indicates *two* [*things* (YS)] and serves instead of 2 [*ns.*] coupled together, like *الزیدان* ^{٩ ٨ ٨ ٨} *The two Zaid*s, its *o. f.* being *زید* ^{٩ ٨} *Zaid* and *Zaid*, from which they deviate out of dislike to the prolixity and tautology (Fk). This is shown by the fact that the poet, when constrained, reverts to coupling (IY, R), which is frequent in poetry (IY) ; and that coupling sometimes occurs anomalously in prose (R) : and it is confirmed by the fact that you do not put the *du.*

in the case of different *ns.*, as ^{جائني زيد وعمرو}, because one of the 2 expressions does not indicate the other (IY). But, when *multiplication* is intended, as

^{لو عد قبر وقبر كنت اكرمهم * ميتا و ابعدهم من منزل الذام}

[by 'Isām Ibn 'Ubaid azZimmānī, *If grave and grave were reckoned, I should be the noblest of them when dead, and the farthest of them from the abode of blame* (T)], or the 2 *ns.* are separated by a separative either expressed,

as ^{جائني رجل طويل و رجل قصير} *A tall man and a short*

man came to me, or supplied, as ^{جائني رجل فاكرمت الرجل}

^{والرجل الذي ضربته} *A man came to me, and I honored*
the (coming) man and the man that thou didst beat, i. e.

^{الرجل الجائي}, coupling is allowable, as you see, without

anomaly or exigency. And, in order to denote *multiplication*, the *n.* is sometimes repeated without coupling, as

LXXXIX. 22. [132]; or dualized, as ^{ثم ارجع البصر كرتين}

LXVII. 4. *Then repeat the gaze twice* and ^{لبيك} [115]

(R). For every *n.* that is dualized 8 conditions are prescribed [234]:— (1) *sing.* number; (2) inflection; (3) absence of composition; (4) indeterminateness; (5) agreement in letter; (6) agreement in sense; (7) objective existence of a second to it; (8) that the place of its *du.* should not be supplied by the *du.* of another word (Fk), or rather by another word. The following *ns.*

therefore are not dualized:— (1) the *du.* and perfect *pl.* [232]; (2) the *uninfl.*, contrary to the opinion of Mb : (3) the *att. comp.*, by common consent [234]; and the synthetic, contrary to the opinion of the KK and their followers ; and the *n.* ending in ^أوَيْتٌ, contrary to the opinion of some, which is adopted by Syt : (4) the proper name, while it retains its quality of proper name [171]: (5) *ns.* applied to denote what has no second in existence, like ^{شَمْسٌ} *sun* and ^{قَمَرٌ} *moon*, when the proper [not tropical] signification is intended : (6) the trope and homonym with respect to their different significations : (7) such as ^{شَمْسٌ} and ^{قَمَرٌ} [above] ; but this condition can be dispensed with, its place being supplied by the condition of agreement in letter : (8) ^{بَعْضٌ}, ^{سَرَاوِي}, and ^{ضِبْعَانِي} the name of the *male hyena*, because the place of their *du.* is supplied by the *du.* of ^{جَزْءٌ}, ^{سَيِّ}, and ^{ضَبْعٌ} the name of the *female*, though ^{سَرَاوِي} and ^{ضِبْعَانِي} are transmitted ; and the *nums.* other than ^{مِائَةٌ} and ^{أَلْفٌ}, contrary to the opinion of Akh, because the place of the *du.* of ^{ثَلَاثَةٌ} *Three* is supplied by ^{سِتَّةٌ} *Six*; and ^{أَجْمَعٌ} and ^{جَمْعَانِي}, according to the opinion of the BB, because the place of their *du.* is supplied by ^{كُلًّا} and ^{كُلَّتَا} (YS). But they say ^{أَبُو بَكْرٍ} meaning *Abū Bakr and 'Umar*, and

القمران meaning *The sun and moon*, because here the matter is plain and free from dubiety. The *du.* is of 2 kinds, (1) that in which the letter of dualization is affixed to the *n.*, while the latter is constructively separate, as رَجُلَانِ [229], عَصَوَانِ, and all that precede; (2) that which is formed as a *du.*, but in which the *sing.* is not constructively separate, as مَنْرَوَانِ [229] and عَقْلَتَهُ بِنَائِيْنِ *I knee-halterd him with two ends of a rope* [230], neither مَنْرَوَانِ nor ثَنَائِيْنِ having a *sing.* (IY). When the *du.* is not that of an abbreviated *n.* [229], the form of the *sing.* remains in it preserved (M), as XX. 66. [525] and فَوَجَدَ فِيْهَا رَجُلَيْنِ يُقَاتِلَانِ XXVIII. 14. *And he found in it two men fighting together* (AAz). The *ø* of feminization is elided (1) in [only 2 words (M),] خُصْيَانِ and أَلْيَانِ (M, IH), by analogy خُصْيَتَانِ and أَلْيَتَانِ (IY, R), which also are allowable, by common consent, as

بَلَىٰ أَيْرَ الْحِمَارِ وَخُصْيَتَا * أَحَبُّ إِلَيَّ فَزَارَةٌ مِنْ فَزَارِ

Yes, the penis of the he-ass and his 2 testicles are dearer to Fazāra than Fazāra or a Fazarā and مَتِيْمًا تَلْقَنِيَّ الْحَمَّ [74]; while خُصْيَانِ and أَلْيَانِ are said by some to be poetic licenses, because they do not occur except in poetry, as

كَانَ خَصِييَّةً مِّنَ التَّدْلِيلِ * ظُرْفٌ عَجُوزٍ فِيهِ ثَنَتَا حَنْظَلٍ

[by Khiṭām alMujāshiʿī, quoting from a woman who said it of her husband (AAz), *As though his two testicles from dangling were an old woman's pot wherein were 2 colocynths*, properly حَنْظَلَتَانِ (IY, AAz),] and

طُعِينَةٌ وَاقِفَةٌ فِي الرِّكْبِ * يَرْتَجُّ الْيَاةُ ارْتِجَاجَ الرُّوْطِ

(M, R) He is a like a woman's camel-litter standing still among the camel-riders : his two buttocks quiver with the quivering of the milk-skin [85] : (2) sometimes in other

words, as وَنَحْرٌ آخٍ [532] (AAz). The ن of the *du.* is elided an account of (1) prothesis [110] (M, IH), as in the

saying of the Prophet الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ AlHasan and AlHusain are the two chiefs of the youth of the people of Paradise (AAz); (2) poetic license

[233], as in هُمَا خُطَّتَا آخٍ [44]; (3) abridgment of the *conj.*,

as in الْضَارِبَا زَيْدًا with the *acc.* [344] (R) : and its ت [also

is elided (IY)] because of meeting a quiescent, as in

جَاءَنِي غُلَامَا ابْنِكَ The two menservants of thy son came to me and (IY) [610, 653] (M).

§ 229. If the *decl. n.* be sound in the final or defective [16], the sign of the *du.* is affixed to it without

alteration, as رَجُلَانِ [228], جَارِيَتَانِ, and قَاصِمَانِ from رَجُلٌ, جَارِيَةٌ, and قَاصٍ (IA). The word is altered in the *du.* in 3 sorts [of *n.*], the abbreviated [16], the prolonged [230], and the [*n.*] arbitrarily curtailed of its final [231] (R). The *l* of the abbreviated is either 3rd or upwards. If it be 3rd, then, (1) if an *o. f.* of it in the *و* or *ي* be known, it is restored to its *o. f.* in the *du.*, as عَصَوَانِ and قَتِيَانِ (M) from عَصَا and قَتَى (IY) : the poet says

وَقَدْ أَعَدَدْتُ لِلْعِذَالِ عِنْدِي * عَصَا فِي رَأْسِهَا مَنَوَا حَدِيدَ

And I have made ready, for the upbraiders beside me, a staff on whose head are two manà-weights of iron (A) ;

and the *Kur* has وَدَخَلَ مَعَهُ السَّجْنُ قَتِيَانِ XII. 36. *And two young men entered the prison with him* (IY, A) :

while حَمَوَانِ from حَمَى is anomalous (A), because its *l* is a substitute for a *ي* (Sn) : (2) if its *o. f.* be unknown, then, (a) if it be pronounced with *Imāla*, it is converted into *ي*, as مَتِيَانِ and بَلِيَانِ from مَتَى and بَلَى [639] when used as names ; (b) if not, it is converted into *و*, as لَدَوَانِ and الرَّوَانِ [686] from لَدَى and أَلَى when used as names (M). As to the 2 *ls* that are not substituted [for a known *o. f.*, being either not substituted at

all, or substituted for an *o. f.* whose identity is unknown (Sn)], vid. the *rad.* ا, i. e. that which is in a *p.*, [as بلى (Sn),] or its like, [as متى (Sn),] and the ا whose *o. f.* is unknown, [which IUK exemplifies by such as الددا play, because, says he, one does not know whether its ا be from a ي or و (Sn),] there are 3 [or rather 4 (Sn)] opinions:— (1) the well known one, that their state with respect to Imāla is regarded, so that, if pronounced with Imāla, they are dualized with the ي; and, if not, with the و; this is the opinion of S, and is decisively asserted by IM here: (2) that, if pronounced with Imāla or converted into ي in any position, they are dualized with the ي; and, if not, with the و; this opinion is preferred by IU, and is decisively asserted by IM in the Kāfiya: and, according to this, الى, على, and كدى are dualized with the ي, because their ا is converted into ا with the *pron.* [129, 205]; while, according to the 1st, they are dualized with the و; both of which sayings are transmitted from Akh: (3) that the *rad.* and unknown ا are converted into ي unrestrictedly, [i. e. whether they be pronounced with Imāla or not, and whether they be converted into ي in any position or not: (4) that they are converted into و, whether they be pronounced with Imāla or not, as in the *Ham'* (Sn)]. The ا sometimes has 2 *o. fs.* with respect to 2 *dials.*, in

which case 2 modes are allowable, as رَحَى, which belongs to the *ی* in the *dial.* that says رَحِيتَ, and to the و in the *dial.* that says رَحَوْتُ; so that the *du.* may be رَحِيَانِ and رَحَوَانِ, though the *ی* is more frequent (A). If, however, the *ل* be above the 3rd, it is converted into *ی* only, [because, when the abbreviated exceeds 3 letters, its *ل* is either converted from a *ی* or assimilated to what is converted from it (IY),] as مَرَمِيَانِ from مَرَمَى, where the *ل* is *orig.* converted from the *ی* (IY); مَلْهِيَانِ [from مَلْهَى, where the *ل* is converted from a *ی*, and the *ی* is a substitute for the و (685, 727) (IY)]; and حَبْلِيَانِ, حَبْرِيَانِ, [أَرْطِيَانِ, and قَبْعَثَرِيَانِ, from حَبْلَى (263), حَبْرَى (378), أَرْطَى (18, 497), and قَبْعَثَرَى (401), where the *ل* is not converted from any thing, but is in the predicament of what is converted from the *ی* (727), since the و does not occur as a final when 4th (or upwards) (IY)]. As for مَنْدَرَدَانِ [721], it is because the dualization in it is inseparable, like the femininization in شَقَاوَةٌ [266] (M), so that it has no *sing.* [228], as شَقَاوَةٌ has no *masc.* (IY): 'Antara says

أَحُولِي تَنْقُضُ أَسْتَكْ مَذَرِيهَا * لَتَقْتَلَنِي فَهَإِنَا ذَا عَمَارَا

(Mb, IY), satirizing 'Umāra Ibn Ziyād al'Absī, *What!*

round me does thy rump shake its two buttocks, that thou mayst slay me? Then, mark, I am this hero [552], 'Umāra! (AAz) ; whereas, if it had a *sing.*, you would say ^{مَنْدَرَانِ} in the *du.* (Mb). This is the opinion of the BB about the abbreviated that exceeds 3 letters, whether its letters be few or many : but the KK relate that, when the abbreviated transcends 4 letters, and its letters are many, the Arabs elide its *l* in the *du.* (IY): ^{قَهْقَرَانِ} and ^{خُورْزَلَانِ}, with elision [of the *ي* (Sn)], in the *du.* of the *quin.* ^{قَهْقَرِي} and ^{خُورْزَلِي} are anomalous (A). In short, the *l* of the abbreviated is converted into (1) *ي* in 3 positions, (a) when it is 4th or upwards ; (b) when it is 3rd, a substitute for a *ي* ; (c) when it is 3rd, unknown in *o. f.* and pronounced with *Imāla* : (2) *و* in 2 positions, (a) when it is 3rd, a substitute for a *و* ; (b) when it is 3rd, unknown in *o. f.*, and not pronounced with *Imāla* (IA). The whole of the anomalies in the abbreviated one 3, (1) ^{مَنْدَرَانِ} : (2) ^{خُورْزَلَانِ} and ^{قَهْقَرَانِ}, which the KK hold to be regular : (3) ^{رَضِيَانِ}, which Ks holds to be regular ; so that he allows ^{رَضِي} and ^{عَلِي}, which belong to the *cat.* of the *و*, but are pronounced with *Kasr* or *Damm* of the 1st, to be dualized with the *ي* (A).

§ 230. The *ns.* whose final is a Hamza are of 2

kinds, prolonged and unprolonged. The prolonged [229] is every *n.* whose final is a Hamza preceded by an *aug.* ⁶ف, as ⁶كسَاء and ⁶ردَاء [683, 723] (IY). The Hamza of the prolonged is [of 4 kinds (R)], (1) substituted for the ⁶ف of femininization, as ⁶حمرَاء [263]; (2) denotative of coordination, as ⁶عليَاء [273]; (3) converted from a *rad.* [و or ي (R)], as ⁶كسَاء [and ⁶حيَاء (IA)]; (4) *rad.*, as ⁶قرَاء (R, IA). The Hamza [substituted for the ⁶ف (IA, A)] of femininization is usually converted into و (R, IA, A), as ⁶حمرَائِي (IA, A); and is rarely sounded true, as ⁶حمرَاءِي; or, [as Mb transmits from Mz (R),] converted into ي, as ⁶حمرَائِي (R, A); but Sf asserts that, when its ⁶ف is preceded by a و, as ⁶عشوائِي, the Hamza must be sounded true, as ⁶عشوائِي, not ⁶عشوائِي, in order that 2 و having only an ⁶ف between them may not be combined; and the KK in that case allow both methods (A). The *rad.* Hamza is [usually (R)] preserved [in the *du.* (R, A), as ⁶قراءِي and ⁶ضراءِي (IA, A)]; but F transmits from some of the Arabs that it is converted into و, as ⁶قراءِي (R)]. The Hamza denotative of coordination, or converted from a *rad.* [و or ي (R, A)], may be converted into و, [as ⁶علبائِي, ⁶كسائِي and ⁶جيارِي (IA, A)]; or

preserved, [as ^{عَلْبَادَانِ}, ^{كَسَائَانِ}, and ^{حَيَائَانِ} (IA, A)]; but conversion is better in the Hamza denotative of co-ordination, and preservation in the one converted from a *rad.* (R, IA, A): so IM mentions, agreeably with the opinion of some; but S and Akh, followed by Jz, declare that preservation is better unrestrictedly, though S mentions that conversion is more frequent in the Hamza denotative of coordination than in the one converted from a *rad.*, while it is rare in both (A). The Hamza [substituted for a *rad.* (R)] is sometimes converted into ^ي, [as ^{كَسَائَانِ} (A)]; though this is anomalous (R, A), contrary to the opinion of Ks; and they treat ^{ثَنَائَانِ} as sound [721], because they convert only the final ^و or ^ي into Hamza after the ^ا, as ^{كَسَاءُ} and ^{رَدَاءُ}; whereas here the ^ي is not final, since the *sing.* is not used [228]. The 2 *aug.* of femininization [273] (R), the ^ا and Hamza (A), when they follow 4 or more letters (R), are sometimes elided [together (A)], as ^{قَاصِعَانِ} [and ^{عَاشُورَانِ}, by analogy ^{قَاصِعَاوَانِ} and ^{عَاشُورَاوَانِ} (A), because of the length (R)]; though this is anomalous (R, A); contrary to the opinion of the KK (R). The anomalies in the prolonged are 5, (1) ^{حَمْرَاءَانِ}, which, as Ns relates, is allowed by the KK; (2) ^{حَمْرَائَانِ}, which, as some relate, is the *dial.* of Fazāra; (3) ^{قَاصِعَانِ}, which

is held by the KK to be regular ; (4) كَسَايَانِ, which is held by Ks to be regular, and is transmitted by AZ from the *dial.* of Fazāra ; (5) قَرَارَانِ, though the language of some GG implies that it has not been heard (A). The unprolonged is every *n.* whose final is a Hamza not preceded by an ا, as رَشَا, حَدَا, and قَارِي; and it admits of only one method, vid. retention of the Hamza, as رَشَانِ, because the Hamza in it is *rad.* (IY).

§ 231. As for the *n.* [arbitrarily (R)] curtailed of its final, [it is of 2 kinds (IY) :—] (1) if the elided [ل] (IY) be restored in prothesis, as in- أَب [16], أَخ, [حَم, and هَن (R),] it must be restored in the *du.* [also (R)], as أَبَوَانِ, أَخَوَانِ (IY, R), حَمَوَانِ, and هَنَوَانِ : (a) sometimes أَبَانِ and أَخَانِ are said (R) : (b) he that says هَنَك in prothesis says هَنَانِ in the *du.*, and he that says هَنُوكَ says هَنَوَانِ (IY) : (c) as for فُرَك, the ل is not restored in the *du.*, as it is not restored in prothesis ; and the word is dualized only by conversion of its ل into م, as when it is not *pre.*, as فَمَانِ : but فَمَوَانِ occurs in poetry, as

هُمَا نَفْتَانِي فِي مَنْ فَمَوِيَهُمَا * عَلَى النَّابِغِ الْعَادِي أَشَدَّ رِجَامِ

[by AlFarazdak, *They two have spat into my mouth from their two mouths* (233) a most severe reviling against the barker, the howler (Dw)]; and فَمَيَّانٍ, which is stranger : (d) the ل of ذَاتُ is restored in the *du.*, not the ل of ذُو, as ذَوَاتَا مَالٍ; but ذَاتَا مَالٍ also occurs, though it is rare (R) : (2) if the [elided (IY)] ل be not restored in prothesis, as in [عُدَّ (R),] يَدٌ, and دَمٌ, it is not restored in the *du.* [also (R)], as يَدَانِ and دَمَانِ : (a) as for [يَدَيَّانِ in (R)] the saying of the poet

يَدَيَّانِ بَيْضَارَانِ عِنْدَ مُحَلِّمٍ * قَدْ تَمْنَعَانِي أَنْ تَضَامَ وَتُضَاهَا

[*Two noble hands belonging to Muḥallim (a king of Al Yaman) do hinder thee from being wronged and oppressed* (AAz), it is explained by our school as rare and anomalous, and is held by them to be a poetic license ; but, in my opinion (IY)], it is according to the *dial.* of those who say يَدِي, [treating it as abbreviated (IY),] like رَحِي : (b) [similarly دَمٌ is used abbreviated, so that (IY)] دَمَيَّانِ [or دَمَوَانِ (R)] is said, as in the saying of the poet [Mirdās Ibn ‘Amr, or, as is said AlAkhṭal (IY), or Suḥaim Ibn Wathrīl arRiyāhī (N),]

فَلَوْ أَنَّا عَلَى حَجَرٍ ذُبَحْنَا * جَرَى الدَّمَيَّانِ بِالتَّخْبِرِ الْيَقِينِ

(IY, R) *So that, if we were slaughtered on a single stone, the 2 bloods would flow apart with the certain tidings of enmity and hate* (IY): Jh says that its **ل** is a **و**, so that **دَمِيَانِ** is anomalous according to him ; but Mb says that its **ل** is a **ي**, so that **دَمَوَانِ** is anomalous according to him. But, as for the *n.* whose **ل** is elided for a necessitating cause, it is either abbreviated or defective [229] (R).

§ 232. The [*quasi-pl.*, or the broken, not being an ultimate (R),] *pl.* [228] is [allowed to be (R)] dualized according to the interpretation of [*two collections* or (M)] *two parties* : the poet says

لَنَا اِبْلَانِ فِيهِمَا مَا عَلَّمْتُمْ * فَعَنْ اِيْهَا مَا شِئْتُمْ فَتَنْكَبُوا

[*We have two herds of camels, wherein is what ye have known for the entertainment of guests. Then, from whichever of them ye will, shoulder what ye will, carrying it to your tents* (N), cited by AZ ; and in tradition

is {the saying of the Prophet (IY)} **مَثَلُ الْمُنَافِقِ كَالشَّاةِ** **العائِرة بين الغنمين** *The similitude of the hypocrite is like the sheep going to and fro between the two flocks* (M)] ; and the poet ['Amr Ibn Al'Addá (AAz)] says

لَا صَبَحَ الْحَيَّ اَوْبَادًا وَلَمْ يَجِدُوا * عِنْدَ التَّفَرُّقِ فِي الْهَيْجَا جَمَالِيْنِ

(M, R) By God (N), *the tribe would have become destitute, and would not have found upon dispersing in war 2 herds of he-camels* (AAz, N), so that it might sup-

port the burden of warlike expeditions (N), cited by AUd; and they say لِقَاحَانِ سَوْدَاوَانِ *Two herds of black milch-camels*, [quoted by S (IY)]; and Abu-nNajm [al'Ijli (Jsh)] says, [describing a mare trained to war (N),]

تَبَقَّلْتُ فِي أَوَّلِ التَّبَقُّلِ * بَيْنَ رِمَاحِي مَالِكٍ وَنَهْشَلِ

(M) *She grazed in the beginning of the grazing between the two clumps of spears of Mālik Ibn Dubai'a and Nahshal Ibn Dārim, 2 Chiefs of the Arabs (N).* This is easier in اِبْلَانِ, because اِبْلٌ, being a generic *n.*, is *sing.* [254], not a broken *pl.*, like جَمَالِ (IY). But لَنَا مَسَاجِدَانِ is not allowed.

§ 233. When 2 parts are *pre.* in letter or sense to their 2 wholes, then, if the 2 wholes be uniform in letter, the *sing.* number in the *pre.* is better than the *du.*, as

كَانَتْ وَجْهَ تَرْكِييْنِ قَدْ غَضِبَا

As though it were the face of 2 Turks, who had become angry and حَيَا اللّٰهَ وَجْهًا لِلزَّيْدَيْنِ *God save a face of the 2 Zaid's!*, in the latter of which the prothesis is in sense; and the *pl.* is better than the *sing.*, as اِنِّ تَتَوْبَا اِلَى اللّٰهِ LXVI. 4. *If ye turn again unto God, your hearts have swerved*, [an address to Hafsa

and 'A'isha (K, B)]. That is because in *lit.* prothesis, which is frequently used, they dislike the combination of 2 *du.* united in letter by the prothesis, and in sense, since the intention is that the *pre.* should be part of the *post.*, while no ambiguity is produced by the omission of dualization ; and *id.* [prothesis] is made to accord with the *lit.* : but, if the omission lead to ambiguity, only the *du.* is allowable according to the KK, which is the truth [below], as you say

قَلَعَتْ عَيْنَيْهِمَا I plucked out their two eyes, when you have plucked out an eye from each one ; while قَاتَلُوا

أَيْدِيَهُمَا V. 42. Cut off their hands means أَيْمَانُهُمَا their

right hands by tradition and common consent, and is so read by Ibn Mas'ūd, [for which reason the *pl.* may be put in place of the *du.*, as in LXVI. 4., because the dualization of the *post.* is deemed sufficient (B)]. And the *pl.* is preferred to the *sing.* because of its affinity to the *du.* in being an addition of a *sing.* to another thing [234]. S makes no distinction between the first's being

single in each of the two [seconds], as in قُلُوبُهُمَا, and its not being so, as in أَيْدِيَهُمَا, relying upon the evidence of

V. 42. ; but the truth is what the KK hold [above], vid. that the *pl.* in the like of it is not allowable except with a plain indication, as in the text. The 2 idioms are combined in the saying [of Khatām alMujāshī'i, says S, or Himyān Ibn Kufāfa, says F (FA),]

ومهمين قذفين مرتين * ظهراهما مثل ظهور الترسين

جئتُهما بالنعيت لا بالنعيتين

[And many two deserts distant, bare of vegetation, whose 2 backs were like the backs of 2 bucklers, have I come to by the single description, not by the two descriptions!, i. e. have I traversed by hearing that road described a single

time! (AAz, N); and the o. f. is used in هُما نَفْتًا آخ (231)

(AAz)]. If, however, the 2 wholes be separated by a con., the sing. is preferred to the du. and pl., as نَفْسٌ زَيْدٌ

وَعَمْرُو The person of Zaid and 'Amr, in order that the apparent pre. may agree [in number] with the apparent post.: and, if the pre. be not part of the post., but they be separate, then, if there be danger of ambiguity, as in

لَقِيتُ غُلَامِي الزَيْدَيْنِ I met the 2 menservants of the 2 Zaid's,

the pre. must be in the du.; whereas, if there be no danger, it may be regularly in the pl., agreeably with the opinion of Fr and Y, contrary to the opinion of others, who allow it as matter of hearsay, as in ضَعَّ رِحَالَهُمَا

Put down their saddles, where there is no danger of ambiguity, because 2 camels have only 2 saddles. In the pron. relating to every n. that we have mentioned, whose letter differs from its sense, the letter or sense

may be observed, as نَفُوسُكُمَا أَعْجَبَتْنِي or أَعْجَبَتَانِي The

persons of you two pleased me ; and similarly in the *qual.*, *dem.*, and the like (R). The *sing.* sometimes occurs in the place of (1) the *du.* (R, BS), in the case of those 2 things which accompany one another and do not separate, like the two legs and two eyes, as *عَيْنِي لَا تَنَامُ* Mine eye sleeps not (R), whence

أَلَا إِنَّ عَيْنًا لَمْ تَجِدْ يَوْمَ وَاسِطٍ * عَلَيْكَ بِجَارِي نَمْعَهَا لَجَمُودٌ

(BS), by Abū 'Atá asSindī, lamenting Ibn Hubaira, Now, verily an eye that lavished not its flowing tears over thee, O Ibn Hubaira, on the day of thy death at Wāsīt, was indeed niggardly (FD) ; and approximate to it is

وَعَيْنَايَ فِي رَوْضٍ مِنَ الْحَسَنِ تَرْتَعُ

And my two eyes revel in gardens of beauty, [for *تَرْتَعَانِ*]:

(2) the *pl.*, [when there is no danger of ambiguity (K on II. 6),] as *وَيَكُونُونَ عَلَيْهِمْ ضِدًّا* XIX. 85. And they shall be adversaries to them, whence

كُلُوا فِي بَعْضِ بَطْنِكُمْ تَعَفُّوا * فَإِنَّ زَمَانَكُمْ زَمَنُ خَمِصٍ

[316] (R) Eat ye in part of your bellies : [if ye eat little (AAz),] ye will be abstinent. For verily your time is a hungry time (AAz, N), i. e. *بَطُونُكُمْ* (SL), and *الْوَارِدُونَ*

وَتِيمٌ [18] with *جُلْدٌ* in the *sing.* (N). Conversely the *du.* acts as a substitute for the *sing.*, as

فَجَعَلْنَ مَدْنَعًا عَاقِلَيْنِ أَيَّامَنَا * وَجَعَلْنَ أَمْعَزَ رَامَتَيْنِ شِمَالًا

Then they put the watercourse of 'Akil on the rights, and put the hard ground of Rāmatān on the left, i. e.

وَأَمْنٌ خَافَ عَاقِلٍ, which is a mountain; and Fr allows

مَقَامُ رَبِّ جَنَّاتٍ LV. 46. And he that feareth the bar of

his Lord shall have a garden to be an instance of this; and IKhz states in the Nihāya [fi-nNaḥw (HKh)] that

they say مَاتَ حَتْفَ أَنْفِهِ He died [a natural death, literally] the death of his nose, [orig. He died upon his bed, and his soul came forth from his nose (Md),] and that

يَا حَبِذَا عَيْنَا سُلَيْمَى وَالْفَمَا

O most lovely are the two eyes of Sulaimā and the mouth

is an instance of this construction, the o. f. being وَالْفَمَانِ,

and the ف elided by poetic license [228] (BS): and إِنْغَلَا

sometimes acts as a substitute for إِنْغَلَّ, as L. 23. [193], either because dualization of the ag. is made a substitute for repetition of the v., as XXIII. 101. [598, 607] is explained; or because most travelling-companions are 3 in number, and each of them usually addresses his 2 companions, so that a single person also is addressed as two, because their tongues are accustomed to it (R). The pl. sometimes occurs in the place of the [sing. or (R)]

du. (R, BS), a synecdoche being meant to be understood, as جَبَّ مَذَاكِيرُهُ *He cut off his penis* and قَطَعَ اللَّهُ خُصَالَهُ *God cut off his testicles!* (R) ; and the substitution of the *sing.* and *pl.* for the *du.* are combined in the saying of the Hudhali [Abù Dhu'aib (N)]

فَالْعَيْنُ بَعْدَهُمْ كَأَنَّ حَدَاتِهَا * سَمَلَتْ بِشَوْكِ نَهْيِ عَوْرٍ تَدْمَعُ
Then the eye after the death of them is as though its blacks were put out with thorns, so that they are blind, shedding tears (BS).

P. 456, l. 8. Read "*ep.*"

P. 461, l. 7. This Khālid was the cousin of Abū Dhu'aib (Is, Jsh).

P. 464, l. 3. The majority, however, hold that ^{أَمِيَّةٌ} is curtailed, being constructively ^{أَمِيَّةٌ}; and that afterwards the *ʿ* is interpolated, without being reckoned [as the *ʿ* of feminization (Sn)]; and is pronounced with Fath, because it occurs in the place of what requires Fath, vid. what precedes the *ʿ* of feminization elided, but understood (A)—
l. l. By AlḤuṭai'n (IY).

P. 465, l. 20. It is named *subst.* in the conventional language of the BB: and, as for the KK, Akh says that they name it *interpretation* [of what is meant by the *ant.* (Sn)], and *explanation* [of it (Sn)]; while IK says that they name it *repetition* (A) of what is meant by the *ant.*; but the propriety of these 3 names is not evident in the case of the *subst.* distinct [from the *ant.*] (Sn).

P. 468, l. 17. Because the enunciative *prop.* would remain without a *rel.* (IY).

P. 469, ll. 6-7. By AlAkhtal (Akh).

P. 470, l. 11. Cited by Mz (MAd).

P. 471, l. 18. After "*Zaid*" insert "[160]".

P. 472, l. 7. ^{أَخْوَى} relates to ^{أَخْوَى}, being the *cop.* [27], according to R's theory as to the *op.* of the *subst.* [131].

P. 473, l. 5. He satirized AlḤajjāj (T)—l. 10. A heathen poet (FA).

P. 474, l. 1. Read "*Ḳuraish*".

P. 476, l. 11. Read "*Sa'id*".

P. 478, l. 17. ^{الْعُطْفُ} in lexicology is *Reversion to the thing after departure from it* (Sn)—l. 18. This *appos.* is named ^{عُطْفُ الْبَيَانِ} because the speaker *reverts* to, and *manifests*, the *ant.* by means of it (Sn).

P. 479, l. 2. The Khalifa Abū Ḥafṣ 'Umar Ibn AlKhattāb alKuraishī al'Adawī alMadanī, a. 13, l. 23 (NW).

P. 480, l. 1. But here the *synd. expl.* is not a *prim.*

P. 481, l. 13. Bishr Ibn 'Amr, of the Banū Bakr Ibn Wā'il (AAz).

P. 486, l. 1. بَعْضُ is governed in the *acc.* by an understood *v.* indicated by كَفَرُوا, as though he said كَفَرُوا بِبَعْضٍ (T).

P. 489, l. 2. For "his" read "His"—l. 3. Read "because (MAIH)]".

P. 492, l. 14. Maslama Ibn Dhuhl, Zayyaba being his mother (Jsh), one of the Banū Taim Allāh Ibn Tha'laba (Iath), a heathen poet—l. 15. AlḤarith Ibn Hammām ashShaibānī (T, Jsh).

P. 494, l. 17. Read "Umar".

P. 499, l. 18. R adds "being a verbal *n.*" to the preventives of inflection in order to account for the uninflectedness of those verbal *ns.* which resemble the *aor.* (see p. 653, l. 7—p. 654, l. 1).

P. 501, ll. 18-20. That the verbal *ns.* are *uningl.* is not disputed, though three different reasons are given at pp. 653-654 for their being so. The validity of the reason here given, vid. that they resemble the *p.* in not being impressible by the *op.*, is based upon the theory that they have no place in inflection, i.e. do not occupy the place of a *n.* in any case, which is disputed (see p. 658).

P. 503, l. 7. Some of the BB, according to R (see p. 743, l. 19)—l. 16. Abū Ṣakhr 'Abd Allāh Ibn Sālim asSahmī alHudhālī, an Islāmī poet of the Umawī dynasty (AKB). The Banū Sahm were his tribe (T)—l. 19. By Mirbāl Ibn Jahm alMadhhijī (MN, FA, Jsh) or Mubashshir Ibn AlHudhail alFasārī (MN).

P. 506, l. 2. On the name "*met.*" see p. 823, ll. 9-10.

P. 508, l. 4. خَلِيلِي [with reduplication (Jsh) of the final ي] is the [perf. masc.] pl. [of خَلِيل (EC)] pra. to the ي of the 1st per. sing. (EC, Jsh).

P. 510, l. 1. The 2nd hemistich is given in *IY.* 10 and 84 as

وهذا أتى من دونها الذي والبعث

And Hind, farness and distance have come in front of her, i.e., between me and her—l. 15. Or, as is said, his son Sawāda Ibn ‘Adī (AKB).

P. 517, l. 20. ^طط is abbreviated (MN, FA, N), by poetic license (FA, N), because its o. f. is ^طط with the Hamza (MN).

P. 518, l. 8. For “XXVIII” and “611” read “XXVII” and “612”.

P. 521, l. 8. حميداً Humaid or حميداً praiseworthy. The verse is attributed to Humaid Ibn Huraith Ibn Baḥdal [alKalbī (IAth)], of the Banū Kalb Ibn Wabra, whose pedigree reaches to Kuḍā’a. Humaid was an Islāmi poet; and Maisūn Bint Baḥdal, the mother of Yazīd Ibn Mu’āwiya, was his paternal aunt (AKB). حميد (IY. 414).

P. 523, l. 3. I.e. فبيها هو. The verse is by AlMukhallab alHilālī, of whose pedigree and history I know nothing; and has been plagiarized by Al‘Ujair asSalāli alHilālī, a freedman of the Banū Hilāl, whose name was ‘Umair Ibn ‘Abd Allāh, a minor Islāmi poet of the Umawī dynasty. Sgh says “The piece is Lāmīya; but نجيب occurs in the Book of S in place of ذلول tractable, and the GG have followed him in the mistranscription” (AKB)—l. 7. Hamdān is a tribe of AlYaman (AKB).

P. 531, ll. 17-18. An elegant, excellent poet of the Umawī dynasty (AKB). ‘Abd AlMalik Ibn Marwān asked him for his daughter in marriage for one of his sons (Mb). The Khalīfa ‘Abd AlMalik Ibn Marwān [alKurashī alUmawī, b. 26 (ITB), a. 65 (MDh)], d. 86 (MDh, ITB). He was proclaimed Khalīfa in succession to his father Marwān Ibn AlḤakam after ‘Abd Allāh Ibn AzZubair had laid claim to the Khilāfa; and his undisputed Khilāfa, i. e. after the slaughter of ‘Abd Allāh Ibn AzZubair, was from the middle of 73 (ITB). The Khalīfa Marwān Ibn AlḤakam alKurashī alUmawī, [nephew and (Nw, ITB)

private (TKh)] secretary of 'Uthmān [Ibn 'Affān (Nw, ITB), b. 2, (Nw), a 64 (ITB, TKH)], d. 65 (Nw, ITB, TKH). Ibn AzZubair was proclaimed Khalīfa (AGh, Is, TKh) at Makka (TKh) in 64 (Is, TKh) in the days of Yazīd Ibn Mu'āwīya (TKh), [or] after the death of Yazīd (AGh, Is) Ibn Mu'āwīya (Is); or in 64 or 65 after the death of Mu'āwīya Ibn Yazīd (TKh).

P. 534, l. 4. ^{وَالشَّرَّ} ^{إِيَّكَ} as an *ex.* of detachment caused by suppression of the *op.* is appropriate only when the *op.* is supplied before the *pron.*; for, when the *op.* is supplied after the *pron.*, it is an *ex.* of detachment caused by precedence of the *pron.* before its *op.* (see l. 19 and the Note on p. 196, l. 18).

P. 535, l. 3. Abū Bakr aṣṢiddīq said to the Apostle of God (God bless him and give him peace!) "Teach me a supplication wherewith I may supplicate [God] in my prayer." He said, Say ^{اللَّهُمَّ} ^{إِنِّي} ^{ظَلَمْتُ}

^{نَفْسِي} ^{ظُلْمًا} ^{كَثِيرًا} ^{وَلَا} ^{يَغْفِرُ} ^{الذَّنْبَ} ^{إِلَّا} ^{أَنْتَ} ^{فَاغْفِرْ} ^{لِي} ^{مَغْفِرَةً} ^{مِنْ} ^{عِنْدِكَ}
^{وَأَرْحَمَنِي} ^{أَنْتَ} ^{الْغَفُورُ} ^{الرَّحِيمُ} O God, verily I have done much

wrong against mine own soul; and not (any) forgiveth sins but Thou. Wherefore forgive Thou me of Thy grace, and have mercy upon me. Verily Thou, Thou art the very forgiving, the Merciful (SB. I. 214)—l. 9.

Properly ^{نَفْسًا} [446] (AKB)—l. 10. He was named Dhu-Iṣba' because a serpent bit his *finger* (ID, AKB), so that it withered away. He is said to have lived 270 years; and AHm says that he lived 300 years. And he was one of the judges of the Arabs in heathenism (AKB). The question of 'Abd AlMalik Ibn Marwān "Who is he?" in Tr. II. 815 and I Ath. IV. 270 (see the Note on p. 44, l. 11), to which Ma'bad Ibn Khālid alJadālī answered "He is Dhu-Iṣba'", did not refer to the man put forward by 'Adwān as their spokesman with the Khalīfa, but to the author of the verses quoted by 'Abd AlMalik, as is clear from the *var.* "Who says this?" in Tr. II. 815, note k, and AKB, II. 409. Cf.

KA. III. 3—l. 11. Bk says (AKB), Qurra is a place in the countries of the Banu-l-Harith (Bk, AKB) Ibn Ka'b (AKB).

P. 542, l. 19. A heathen [poet (FA, AKB)], lamenting his brother Uṭait, and complaining of two companions of his, who were harassing him, said to be his two nephews Mudrik and Murra (MN, FA, AKB): so says Al'Aini (AKB).

P. 543, ll. 19—20. Attributed by the commentators of the Book of S to 'Umar Ibn Abi Rabi'a; but by [AFI,] the author of the KA, who is followed by [Jb,] the author of the Ṣiḥāḥ, to Al'Arji (AKB)—ll. 23-24. The author of ^{أَلْحَقْدَتُ قَوْمِي} is [not Ibn Duraid, but] Ru'ba (MN, FA, EC, AKB) Ibn Al'Ajjāj (MN).

P. 544, l. 4. He said that of a man who was mentioned to him as intending to do him harm (IY).

P. 545, l. 10. The Persian *ed.* of the ML (p. 253, l. 16) has ^{لَتَسْكُنَ}; but the 2 Egyptian *eds.*, the DM (*vol.* II., p. 279) and Amr (*vol.* II., p. 223), have the form given in the text.

P. 546, ll. 20-22. These are the annullers of iſchoation [24] The *vs.* of *app.* are omitted, because their *pred.* is an *aor. v.* [459]; and the generic *neg.* ^{لَا}, because its *sub.* and *pred.* are *indet.* [100].

P. 549, ll. 13-14. Muḥammad Ibn Marwān [Ibn AlḤakam, brother of the Khalifa 'Abd AlMalik (IAth, ITB)], one of the Readers of AlMadīna, [*d.* 101 (IAth) or 102 (ITB)]. IAl says "Ibn Marwān wraps himself up in his solecism", i.e. by making the distinctive occur between the *d. s.* and *s. s.* (R)—l. 15. Zaid Ibn 'Alī [Zain al'Ābidīn (ITB)] Ibn alḤusain Ibn 'Alī Ibn Abi Ṭalīb alHāshimī [alMadanī, *b.* 80 (IHjr)], *z.* [121 (IKb, MDh, MAB, TKh), 122 (IKb, MDh, IAth, MAB, IHjr, ITB), or] 123 at the age of [42 (MAB) or] 44 (FW).

P. 555, l. 10. Ibn Abi-l'Āṣ athThaḡaṣṭi alBaṣrī, the celebrated poet, reproving his cousin 'Abd ArRaḥmān Ibn 'Uthmān Ibn Abi-l'Āṣ (AKB).

P. 556, l. 2. D. 84 (Is, IHjr, AKB): *d.* 89 (ITB).

P. 557, l. 9. By Ṣakhr Ibn AlJa'd alMuḥārībī alKhudrī, an elegant poet contemporary with the Umayyad and 'Abbāsid dynasties (KA). The forms العود or العبود and الحضرى in the MN. II. 227, FA. 95, SM. 197, and Jsh, seem to be erroneous—l. 10. Ṣakhr Ibn AlJa'd was enamoured of Ka's, daughter of Bujair Ibn Jundab (KA); not, as Lane supposes (p. 2049, col. 1), "of El-Kelḥabeh El-Oranee".

P. 559, l. 5. Shadan is a place in AlYaman (Bk).

P. 561, l. 7. Zaid Ibn Muḥalhil aṭṬa'ī anNabhānī, known as Zaid AlKhail, who came to the Prophet with the embassy from Tayyī in the year 9, and was named by the Prophet Zaid AlKhair. He was a good poet. On his departure from the Prophet, he was seized with fever; and, when he reached his family, he died; but some say that he died at the end of the Khilāfa of 'Umar (AGh)—l. 16. Kais is the father of a tribe of Muḍar (AKB, J) called Kais 'Ailān, a prothetic comp., [meaning *The Kais of 'Ailān*] (AKB)—l. 19. Ḥumaid Ibn Malik.....Ibn Zaid Manāt Ibn Tamīm, an Islāmī poet of the Umayyad dynasty, contemporary with AlḤajjāj. He was named AlArḳaṭ [The spotted or speckled] because of some marks that were on his face (AKB). Jh says the verse is by Ḥumaid (MN, FA); but IY says (MN, FA, AKB) it is by Abū Baḥdala (IY, MN, FA, AKB), whom I do not know (AKB).

P. 562, l. l. See an ex. of the 2nd prevailing over the 3rd in p. 125, ll. 14-16.

P. 575, l. 3. Ka'b Ibn Sa'd alGhanawī, an Islāmī poet, and apparently a Follower (AKB)—l. 19. Lane's assertion that هَا is not prefixed to the du. of ذَاكَ (p. 947, col. 3) is refuted by what IY says here; and his assertion that هَا is not prefixed to أُولَئِكَ (p. 947, col. 3), and that one does not say هُوَئِلكَ or the like (p. 86, col. 3), is refuted by the verse at l. 15 and by Al'Arjī's verse at p. 564, where the dim. of هُوَئِلكَ appears.

P. 576, ll. 12-14. هَا has 3 dial. vars., هَا, هَا, and هَا (IY. 337). They are all of one sense, vid. demonstration of place; but they differ

in nearness and distance, the near places being demonstrated by هُنَا with Damm, and the distant by the 2 others (MN, FA)—l. 21. Read جَانَهَا and "on its," the pron. referring to the تَرْتِيبُ trackless waste mentioned in the verse preceding.

P. 580, l. 6. This verse is cited by Skr. in the DH as (AKB) by a man of Hudhail (DH; AKB). It belongs to the same poem as the lines cited in vol. II, p. 717, ll. 11-12 and in the Note thereon at p. 29A. Numerous vars. of this verse and of the verses cited in p. 579, ll. 16-17 and p. 580, l. 3 are given in the AKB. Read تَرْتِيبُ—l. 10. The Lucknow ed. of the R gives لَا تَعْرِضُ; but the Teheran ed. has لَا تَعْرِضُ is not charmed, which seems more appropriate. The Delhi ed. gives no vowels—ll. 23-24. According to R, اِي is made det. by its expressed or constructive prefixion to a det., not by its conj. (p. 586, ll. 13-15).

P. 582, l. 13. Al'Ainī says (AKB) it is by AlAkhtal (MN, FA, AKB); but I have searched diligently through his *Diwān* without finding it (AKB). This poet was given the cognomen of AlAkhtal because of the bigness of his ears (MN, FA): [but various other reasons are stated in the KA and AKB]. He was a Christian (KA, FA), of the people of AlHira (KA); and he belongs to the 1st class of Islāmi poets (KA, MN, FA). He lived a long life until he went to Hell-fire (AKB)—l. 1. The saying of the Banū 'Ukail or Hudhail جَادَ الْكَذِبُونَ قَامُوا They that stood came (BS).

P. 583, l. 2. Its author is Ru'ba Ibn Al'Ajjāj: but is said by AZ and IAr to be a heathen man of the Banū 'Ukail; though they differ about his name, which AZ says is Abū Ḥarb AlA'lam, while IAr says something else. And Sgh says that the author is Lailā alAkhyaliya (MN).

P. 583, l. 20. مَكَانٌ with Tanwīn from regard to its being a name of a مَكَانٌ place (AKB). Either form suits the metre—ll. The verse is by Umayya Ibn AlAskar, or, as is said by [ID and] the author of the

KA, Ibn Ḥurthān Ibn Al'Askar [or Al'Ashkar (AGh, Is)], alKinānī [al-Laithi alJunda'ī (AGh, Is)], a converted poet (AKB).

P. 584, l. 1. 'Ukāz, Majanna, and Dhu-lMajāz were markets for Makka in the time of heathenism. 'Ukāz is a level plain. AU says (Bk), 'Ukāzis between Nakhla and Aṭṭā'if (Bk, ZJ, MI), one night's journey from Aṭṭā'if and 3 from Makka (MI). It was taken as a market 15 years after [the year of] the Elephant, [in which the Apostle of God was born (SR, Tr, LM),] and was abandoned for ever in the year 129 (Bk). The market of 'Ukāz used to open on [the morning of (Bk)] the 1st of Dhu-lḲi'da, and last 20 days (Bk, ZJ)—II. By a man of [the Banū (MN, FA)] Sulaim (MN, FA, EC).

P. 585, l. 20. Coptic by origin, freedman of the family of AzZubair Ibn Al'Awwām, b. 115 [or 120 (HH)], d. 197 (Syt).

P. 587, l. 9. Kais Ibn Jirwa (ID, T, AKB), a heathen poet (AKB), named 'Āriḳ because of this verse (T, AKB)—l. 15. An Islāmi poet of the Marwāni dynasty (AKB)—l. 20. Whence

قَوْلًا لِهَذَا الْمَرْءِ دُونَ جَاءَ سَاعِيًا * هَلَمْ فَإِنَّ الْمَشْرِفِي الْفَرَائِضِ

(R), by Kawwāl aṭṭā'ī (T, AKB), an Islāmi poet, who lived at the end of the Umawī, and reached the 'Abbāsi dynasty, *Say ye two to this man, who has come collecting the poor-rate, Come on; for verily the sword* (called الْمَشْرِفِي in relation to the Mashārif, which were certain towns where swords used to be forged) is with us instead of the camels fit to be taken in payment of the poor-rate (AKB). The Mashārif were near Ḥaurān: Buṣṣā was one of them (MI).

P. 588, ll. 18-19. Then he [the Fazārī mentioned in the story told in the Note to p. 845, l. 18] said to one of them, whose name was Mirḳama "Eat of it"; but he refused. Than he smote him, and cut off his head. Then said the other "Mirḳama has perished!" Then said the Fazārī ^{أَنْتَ أَنْ لَمْ تَلْقَهُ} وَأَنْتَ أَنْ لَمْ تَلْقَهُ And thou if thou swallow it not! IHb says "He

فَإِنْ أَدْعِ اللّٰهَ أَلَّا يَكُونَ مِنْ أَنْاسٍ • أَضَاعُوهُمْ لَا أَدْعِ الَّذِينَ

(R), by AlKumait Ibn Zaid, satirizing Kaḥṭān, i.e. the tribes of AlYa-t man, *Then, if I spare to satirize those women (that) are of, i.e. dependen upon, men that have neglected, i.e. have not protected, them, I will not spare those men (that have neglected them), the conj. of اللّٰهَ أَلَّا being مِنْ أَنْاسٍ, i.e. مِنْ أَنْاسٍ, while the conj. of الَّذِينَ is suppressed, because indicated by the previous mention of it [in أَضَاعُوهُمْ ep. of أَنْاسٍ, which is part of the preceding conj.], the full phrase being الَّذِينَ أَضَاعُوهُمْ (AKB), and*

مِنْ اللّٰهَ أَلَّا يَكُونَ مِنْ أَنْاسٍ • زَعَمُنَا أَنِّي كَبُرْتُ لِدَاتِي

(R) *From those women (that have asserted etc.), and (from) that woman (that has asserted etc.), and (from) those women that have asserted that I, verily my contemporaries have grown old, the conj. of the first two conjuncts being suppressed, because indicated by the conj. of the third (AKB)—l. 7. Addressing Imra alKais Ibn Hujr alKindi (Jsh)—l. 17. ISh says, اللّٰهَ أَلَّا and اللّٰهَ أَلَّا are made fem. here because الدّاءِ عَمَةٌ calamity is fem. (AKB). They are [proper (Md)] names for [Great and Small (T)] Calamity, and therefore dispense with the conj., [and are transferred from being conjuncts (T),] as*

وَلَقَدْ رَأَيْتُ نَأْيَ الْعَشِيرَةِ بَيْنَهَا • وَكُنَيْتُ جَانِبَهَا اللَّتَا وَالَّتِي

(T, Md), by Sulmi [or Salmà (AKB)] Ibn Rabī'a [asSīdī (AKB)], of the Banu-sSīd [Ibn Mālik Ibn Bakr Ibn Sa'd (AKB)] Ibn Ḍabba (T, AKB), a heathen poet, *And assuredly I have reconciled the discord of the community among themselves, and have sufficed its wrong-doer against the great and small calamity that he has brought upon himself (AKB); but some say that their conj. are suppressed, because indicated by [the circumstances of] the case (T).*

P. 605, l. 1. By Al'Uryān Ibn Sahla alJarmī, a heathen poet. This verse is one of three verses cited by AZ in his *Nawādir*; but his version is not like that of the majority (AKB). The other two verses are the 1st and 4th of the poem by Al'Uryān cited at p. 712 of the T and p. 181 of the Calcutta ed. of the *Ḥamāsa*, where the unmeaning words ^{لَسَهَاءٌ وَذَمٌّ} seem to be a mistranscription for ^{بَن سَهَاءَ الْعَجْرَمِيِّ} after ^{وَقَالَ الْعَرِيَانُ} ^{غَيْرُهُ}. This verse, which is the 3rd in AZ's version, is not given in either ed. of the *Ḥamāsa*—l. 5. F says that ^{الَّذِي} here may signify (1) *the Ka'ba*, being made *masc.* as meaning ^{الْبَيْتُ} *the House*, in which case the [acc.] *pron.* in ^{حَجَّ} is suppressed, because this *v.* is *trans.*, as is shown by the text ^{فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ} II. 153. *Then whoso performeth the pilgrimage to the House, or visiteth it*; and the sense is ^{الَّذِي حَجَّهُ حَاتِمٌ} *that (which) Ḥatīm has performed the pilgrimage to*: (2) *God*, in which case the full phrase is ^{الَّذِي حَجَّ لَهُ حَاتِمٌ} *Him (that) Ḥatīm has performed the pilgrimage (for the sake of)*. But IJ says on

^{وَرِيقُ أَنِّي وَمَا حَجَّ الْعَجْرَمِيِّ لَهُ * وَمَا أَهْلُ بَجَنِّي نَخْلَةُ الْحَرَمِ}

[by Ziyād Ibn Ḥamal, or Ibn Munqidh, one of the Bal 'Adawīya, of the Banū Tamīm (T)], *Ruwaika, verily I, I swear by that House which the pilgrims perform the pilgrimage to, or by that House (which) the pilgrims perform the pilgrimage to for the sake of obedience to Him, i.e. God, and by the raising of the shout ^{لَبَّيْكَ} [115] *on the two sides of Nakhla, [a place near the city of the Prophet (II) (T),] by the enterers into the Sacred territory, the 2nd مَا being infinitival, that, when the 1st مَا is held to be an expression for the House, the s in لَهُ may denote (1) the House, لَهُ being i.q. إِلَهِه, as in XCIX. 5. [504], i.e. إِلَهِهَا, [as though he said أَنَسَمُ إِلَهِه (T)]; (2) God, i.e. حَجَّهُ. Thus it is known that R's language is [derived from] one of F's 2 explanations, الَّذِي being con-**

strued to signify *God* (AKB). But, if so, R would supply **لَهُ** instead of **إِلَيْهِ** : and I think that he construes **الَّذِي** to signify *the House*, but supplies **إِلَيْهِ** in accordance with the construction **حُجَّ إِلَى الْبَيْتِ** allowed by IJ and T—*l. l.* Ya'sur or A'sur was father of a tribe, that Bāhila belonged to (MN). See *p.* 27A.

P. 616, *l.* 22. The Banū Khalaf were AzZibriḳān's kinsfolk, Khalaf being his great-grandfather, because he was AzZibriḳān Ibn Badr Ibn Imra alḲais Ibn Khalaf.....Ibn Sa'd Ibn Zaid Manāt Ibn Tamīm (AKB).

P. 617, *l.* 10. Hudba was an elegant superior poet from the desert of AlḤijāz (AKB). He had killed Ziyāda Ibn Zaid al'Udhri ; and, when he was carried to Mu'āwiya, 'Abd ArRaḥmān, brother of Ziyāda Ibn Zaid, advanced with him, and prosecuted him. Then said Mu'āwiya to him, "What sayest thou ?" He said "Likest thou that the answer be in poetry or prose ?" He said "Nay, in poetry ;*for verily it is pleasanter." Then said Hudba (Mb). Here follow some verses, of which this is one.

P. 618, *l.* 6. Praising AlJarrah Ibn 'Abd Allāh [alḤakamī (IATH, ITB)], Governor of Khurāsān. He was Commander of AlBaḡra, and afterwards became Governor of Armenia. He penetrated into the lands of the Khazar, and was martyred there (Dw) in 112 (IATH, ITB)—*ll.* 14-15. Ḳaṣīr Ibn Sa'd (ID, IATH, KF) of Lakhm (ID, IATH) Ibn 'Adī (ID). See *Md.* II. 123 and *P.* II. 450.

P. 621, *l.* 18. Māwiya is one of the names of women, among them Māwiya, the wife of Ḥātim of Ṭayyi ; and this verse is similar to his poetry, but I have not known it attributed to him (AKB). It is not in his *Diwān* as given in the FDw.

P. 622, *l.* 18. Ḥātim Ibn 'Abd Allāh aṭṬā'i, celebrated for his munificence, and one of the poets of heathenism (AKB).

P. 623, *l.* 16. And **فِي رَمَادٍ** is transmitted (ML). This verse is part of a *Dālīya* ode by Ḥassān Ibn Thābit (MN, AKB) al Anṣārī (MN) aṣṢalābi : but its rhyme has been perverted by IJ, who transmist

فِي دَمَانٍ; and he is followed by many, among them IHsh in the ML, who says "And دَمَانٍ is like مَادٍ, in measure and meaning" (AKB)—
 l. 17. Ibn Ẓirār, cousin and contemporary of Zaid alFawāris Ibn Ḥuḡain Ibn Ẓirār adḌabbī (T. 279), who was a heathen (AKB)—l. 18. Ath says that Ḥassān composed this poem upon Rufai' Ibn Ṣāifī Ibn 'Ābid, who was killed as an unbeliever on the day of Badr (AKB) in the year 2 (Tr, LM, TKh)—l. 23. The poets called AlKumait are 3 of the Banū Asad Ibn Khuzaima, (1) AlKumait alAkbar Ibn Tha'laba..... Ibn Jaḥwān Ibn Faḳ'as [Ibn Ṭarīf.....Ibn AlḤārith Ibn Tha'laba Ibn Dūdān Ibn Asad Ibn Khuzaima alAsadī, a Convert, says AU, as AlMarzubānī mentions (Is)]; (2) AlKumait Ibn Ma'rūf Ibn AlKumait alAkbar [alFaḳ'asī, a Convert, says AlMarzubānī (Is)]; (3) AlKumait Ibn Zaid.....Ibn Sa'd Ibn Tha'laba Ibn Dūdān Ibn Asad (AKB), a poet of the Umawī dynasty, d. 122 (Is) [or] 126 (ITB). The verses at p. 616 of vol. II. and pp. 297 and 367 of this vol. are all from one ode by AlKumait Ibn Zaid alAsadī (MN. III. 111); and the verse at p. 112 of this vol. is by the same poet (MN. I. 534): while the verses at pp. 623 and 712 of vol. II. are by AlKumait Ibn Ma'rūf (MN. IV. 109, 320, Jsh); though IAr says that the last verse is by AlKumait Ibn Tha'laba alFaḳ'asī (MN. IV. 321).

P. 624, l. 20. D. [104 (Nw),] 105 (IKb, IATH, IKhn, Nw, TH), 106 (IKhn, Nw, TH), 107 (IKhn, Nw, TH, IHjr, TKb), 108 (ITB), or 115 (IKhn), at the age of 80 (IKb, IKhn) or 84 (IKhn)—l. 23. D. 156 (IHjr). Not [to be confounded with 'Īsā Ibn 'Umar] athThaḳaḥī, the Baṣrī Grammarian, who also is one of the leading Readers (DM).

P. 625, l. 3. The last word is الْقَيْْلُ ^{أَلْقَيْلُ} speech, which Dm has mis-spelt الْقَيْلُ ^{أَلْقَيْلُ} slaughter. The verse is from an ode composed by Ka'b Ibn Mālik, poet of the Apostle of God, in answer to 3 pieces that Ibn AzZibārā and 'Amr Ibn Al'Āṣ had glorified themselves with on the day of Uḥud (AKB) in the year 3 (Tr, IATH, LM). Ka'b Ibn Mālik [aṣṢaḥābī (Nw)] alAnṣārī (Agh, Nw, AKB) alKhazrajī asSalāmī (AGh, Nw), of the Banū Salima (AGh) Ibn Sa'd (IHb, Dh) Ibn 'Alī.....Ibn AlKhazraj (IHb),

one of the poets of the Apostle of God (AGh, AKB), *d.* 50 or 53 (Nw, AKB) at the age of 77 (AKB). The Prophet's poets were Ḥassān Ibn Thābit, Ka'b Ibn Mālik, and 'Abd Allāh Ibn Rawāḥa (AGh). See SR, pp. 623-625 for the ode. Read لَقِيلُ—ll. 5-6. For "*then.....(DM)*" read "*then for what does speech abound ? (AKB)*"—l. 12. Insert "*knew*" before "*that*"—l. 13. Or conjunct, *knew that which my Lord hath forgiven me* (K, B). The ب depends upon عَفُوٌّ if مَا be *interrog.*, and upon يَعْلَمُونَ if مَا be *infinitival* or *conjunct* (B).

P. 629, l. 1. Suwaid Ibn Abi Kāhil [ʿUṭāif or (Is, AKB)] Shabīb alYashkurī, a converted poet (KA, Is, AKB), who lived some time in heathenism, and [for 60 years after the *Hijra* (AKB)] in AlIslām until the time of AlḤajjāj (Is, AKB) : so in the Is (AKB).

P. 631, l. 5. AlKuraṣhī alAsadī (Nw, Is) alMadanī aṣṢaḥābī (Nw), *k.* [treacherously (Is)] on the day of the Camel, in the year 36, at the age of (IKb, Nw, Is) 60 (IKb), 64 (IKb, Nw), 66, or 67 (Nw, Is), by [ʿAmr (Is)] Ibn Jurmūz (IKb, Is), a man of the Banū Tamīm (Is).

P. 636, l. 2. جَوَزٌ may be in the *gen.*, governed by بَّ, understood after بَلْ; or in the *acc.*, coupled to دَارًا (AAz). On the form اُتَحَبَّجْتُ see § 646.

P. 637, l. 2. Shumair, so spelt by AZ, or Sumair, so spelt by Akh and Sgh, Ibn AlḤārith aḍḌabbī, a heathen poet, author of the verse زُ
وَابَيْكَ خَيْرٌ أَمِّ [153] (AKB)—l. 3. This is one of 4 verses transmitted by AZ, and attributed by him to Shumair Ibn AlḤārith aḍḌabbī, or, as Akh says, Sumair (AKB). [The next verse is cited in vol. II, p. 296.] It is also transmitted, with the version عَمُوا مَبَاحًا *May your life be pleasant at morn !*, as part of a poem rhyming in ح; and is then attributed [without dispute (N)] to Jidh' Ibn Sinān alGhassānī (N, AKB), a heathen poet (AKB). The poem rhyming in م is also attributed to Ta'abbata Sharra (N).

P. 639, ll. 8-9. See the 2nd explanation in the Note on p. 169, l. 17, where the qualified, when treated as compounded with the *quāḥ* into one *n*, is considered to be *uninfl.* upon Fath, not *infl.* in the *acc.*, as R here says.

P. 640, l. 7. The disconnection is produced by the repetition of ^ان, which makes a fresh *prop.*

P. 643, l. 15. Naṣr Ibn Sayyār, governor of Khurāsān (Jsh).

P. 644, l. 13. R supplies a *post. n.* in imitation (see p. 647, l. 21).

P. 645, l. 21. By Ghassān Ibn ‘Ula (MN, FA, J, Jsh) Ibn Murra (MN, Jsh) Ibn ‘Ubād (MN). Murra Ibn ‘Ubād was of Kais Ibn Tha‘laba (IKb). [There was a poet named] Ghassān Ibn Wa‘la, one of the Banū Murra Ibn ‘Ubād (T). [The name of] the author of this verse has not reached me: IAmB says “AASh transmits it with Ḍamm of ^اد^د” | “on the authority of Ghassān, who is one of those on whose authority the classical language is derived from the Arabs”; so that Ghassān is the author of the verse: but IHsh asserts that it is by a man of Ghassān; and God knows best! (AKB).

P. 646, l. 3. Hārūn Ibn Mūsā [al‘Azdī al‘Atakī, their freedman (IHjr), a Jew, who afterwards become a Muslim (IKb, NA),] al‘A‘war [the one-eyed], the [Baṣrī Grammarian and (NA, IHjr)] Reader (IKb, NA, IHjr). He transmitted readings from IIU (IKbn). The Follower (Nw, ITB) Ṭalḥa Ibn Muṣarrif [alYāmī (Nw, IHjr), oralYāmī (Nw), alHamdānī (Nw, ITB)], the Kufī Reader, *d.* [110 (Nw),] 112 (IKb, Nw, IHjr, ITB), or 113 (Nw). Yām or Iyām is a clan of Hamdān (LL)—l. 4. After “alHarrā” insert “the master of Fr.” This is MIM.

P. 651, l. 1. This is one of the 50 verses of S whose authors are not known: but is asserted by Al‘Ainī, who is followed by Syt in the SM, to be part of an ode by AlMuthakḳīb al‘Abdī; whereas there is no foundation for this (AKB). It is by Suhaim Ibn Wathīl arRiyāḥī (MN, FA, N), from the same ode as ^{فَصَحَّحَ} ^{أَنَا ابْنُ} ^{جَلَّ أَلْحَ} [149] (N)—l. 2. An ancient heathen poet, contemporary with ‘Amr Ibn Hind: so says IKb

(AKB). His name, [as IKb says, was Miḥṣan Ibn Tha'labā; but, as IʿAmb says (AKB),] was 'Ā'idh Ibn Miḥṣan (ID, MN, Nw, AKB) Ibn Tha'labā (MN, AKB).

P. 652, l. 10. The *ps.* are superfluous to the attribution—l. 19. The 'Aḳīk [*pl.* A'ikḳa (KF)] is every channel [of water (MI)] that [the water of (KF)] the torrent has cloven (MI, KF) in the earth, and then enlarged and widened. The lands of the Arabs contain many A'ikḳa; and the mention of the 'Aḳīk in poetry is frequent (MI).

P. 653, l. 3. By Laḳīṭ Ibn Zurāra (AKB), *k.* on the day of Jabala (SR, ID).

P. 654, l. l. See p. 659, l. 15.

P. 655, ll. 4-6. This is the opinion of IH (p. 652, ll. 2-3) and R (ll. 8-9 below).

P. 656, l. 13. Read "197".

P. 657, l. 10. فُطَحِّلُ (Th, IY, KF, Mad) or فُطَحِّلُ (Th, KF) or فُطَحِّلُ (Mad).

P. 660, ll. 3-4. This is one of 7 verses by 'Antara, the author of the Mu'allaka [see Ahl. 35]; and is also transmitted as by Khuzaz Ibn Laudhān as Sadāsī. Both of them were heathens. 'Antara addressed these verses to his wife, who ceased not to mention his horses, and to reproach him about a steed which he used to prefer above the rest of his horses, and to which he used to give milk to drink (AKB)—l. 5.

العَتِيقُ is a name for *dates*, a proper name (AKB). For "*wine*" read "*dates*".

P. 661, l. 3. أُرِصَتْ (R) : رُصِتْ (K. 1071). الْقُرَاطِقُ *pl.* of الْقُرَاطِقُ (N), which is Persian (Jk), arabicized (Jk, KF) from كُرْتَه (KF) : الْقُرَاطِفُ (K, R), *pl.* of قُرَاطِفُ, like جَعْفَرُ, which is a قُطَيْفَةٌ, i. e. *garment having a nap*. This verse is from an ode by Mu'aḳḳir Ibn Aus alAzdi alBāriḳī, [a heathen poet (ID),] praising the Banū Numair, and

mentioning what they did to the Banū Dhubyān at the Pass of Jabala, where a battle took place between the Banū Dhubyān and the Banū 'Āmir, in which the Banū 'Āmir were victorious. Numair was the progenitor of a tribe of Kais, vid. Numair Ibn 'Āmir Ibn Ša'sa'a; and Mu'aḳḳir was a confederate of theirs. The day of Jabala was 59 years before Islām, and 19 years before the birth of the Prophet, [who began his Mission at the age of 40 (SR, Tr, LM)]: so in the KA by AFI (AKB). Jabala was a [huge (Bk)] red mountain in Najd (Bk, MI).—ll. 4-5. He says *Many a Dhubyānī woman was there that bade her sons take plenty of these two things as booty*, if they should overcome their enemies; and that because of their neediness, and the fewness of their goods (AKB). MDE, who says that she *enjoined her sons to take care of the coats, etc.*, seems to have misunderstood the verse, probably from not knowing the occasion; but this is strange, because the K has "as though he said, *that bade them take them as booty*".

P. 662, l. 5. The word "mostly" is a reservation of such as كَذَّبَ.

P. 665, ll. 22—23. Umm Sālim was his beloved (AKB).

P. 668, l. l. Dele the full stop after "Th".

P. 670, l. 10. Lane (p. 1350, col. 1), citing the KF as his authority, says "The word سُرْعَانٌ is used as a simple enunciative [placed before "its inchoative], and also as an enunciative denoting wonder": but this rendering of the KF involves serious errors, because (1) it gives سُرْعَانٌ a place in inflection, vid. that of a *nom.* as an *enunc.*, whereas the majority of GG hold that the verbal *n.* has no place in inflection; while those who give it the place of a *nom.* make it an *inch.*, not an *enunc.* (p. 658 above): (2) if it were an *enunc.*, it would not be placed before its *inch.*, because, since, like other verbal *ns.*, it governs an *ag.* (p. 661), the *post-pos. inch.* would be taken for an *ag.*; so that سُرْعَانٌ ذَا, like سُرْعَانٌ قَامَ زَيْدٌ, would not be allowable as *enunc.* and *inch.* (p. 111). The words of the KF are سُرْعَانٌ يَسْتَعْمَلُ خَبْرًا مَحْضًا وَخَبْرًا فِيهِ

معنى السرعان And سرعان is used as a simple enunciation, [i. e. Quick is] ;
and as an enunciation containing the sense of wonder, [i. e. How quick is!] :
خبراً meaning enunciation, the correl. of command ; not enunc., the correl.
of inch.

P. 672, l. 19. I. e. AlFaḍl Ibn Ḳudāma (ID, KA, SM, AKB), who
contended with Al'Ajjāj in reciting poetry of the Rajaz metre, and was
contemporary with [the Khalīfa (Nw, ITB)] Hishām Ibn 'Abd AlMalik
(AKB) alḲurashī alUmayy adDimashqī (ITB), b. 72 (Nw), a. 105, d.
125 (Nw, ITB).

P. 673, l. 2. By Zaid Ibn 'Amr Ibn Nufail alḲurashī al'Adawī, d.
5 years before the Mission : but attributed to his son Sa'd Ibn Zaid
[aṣṢaḥābī (Nw)], d. 50 or 51 or 52, at the age of 70 and odd, or of 73,
years ; and to Nubaih Ibn AlḤajjāj. Nubaih and his brother Munabbih
were chiefs [of the Banū Sahm (ID)] of Ḳuraish ; and were killed, [with
Al'Āṣ son of Munabbih (SR),] on the day of Badr as unbelievers (AKB)
—l. 20. The Khalīfa Sulaimān Ibn 'Abd AlMalik [alUmayy (ITB),
b. 60 (FW, TKh)], a. 96, d. 99 (MDh, FW, ITB, TKh) at the age of
[39 (MDh),] 45 (MDh, ITB), or 53 (MDh).

P. 674, ll. 6-7. The verbal and *inf. ns.* may both be said to act as
substitutes for the *v.* ; but with the latter the *v.* is, and with the former
it is not, supplied—l. 11. Of Khunā'a Ibn Sa'd Ibn Hudhail (DH)—l.
15. 'Alī Ibn Mas'ūd alAzdī [alGhassānī (Tr, IATH)] was brother of 'Abd
Manāt Ibn Kināna on the side of his mother [Fukaiha Bint Hanī (Tr,
IATH)] ; and, when 'Abd Manāt died, he brought up 'Abd Manāt's
children, whose origin was therefore traced to him (DH), so that the
Banū 'Abd Manāt were called Banū 'Alī (Tr, IATH).

P. 675, l. 3. سر Journey thou (R)—l. 5. سُر Journey ye (R)—ll.

17-19. It is sometimes *pre.* to the *ag.*, as زِيدَكَ زِيدًا [161, 187, 560].

P. 676, l. 6. يَغِبُّ (T) : يَغِبُّ (Md). يَغِبُّ is in the *ind.*, the *prop.*
being supposed to be anacoluthic and in *ceptvei* [423], an answer to

an assumed question "Why should I leave it alone?" [1]; and ^{يَغِبُ} is in the *apoc.*, as *correl.* of the command, there being no ف [421]. Lane (p. 2221, col. 2) apparently considers ^{يَغِبُ} to be in the *subj.*: for he says "^{حَتَّى} being understood, according to the explanation of Meyd", i. e. Md; while the *apoc.* does not occur after ^{حَتَّى} [414]. But Md's words ^{أَوْ دَعَهُ حَتَّى تَأْتِيَ عَلَيْهِ أَيَّامٌ فَتَنْظُرُ كَيْفَ خَاتَمَتَهُ أَيْحَمْدُ أَمْ يَذْمُ} i. e. *Leave it alone until etc.* (see the next Note) are an explanation of the sense, not of the syntax; for the *subj.* is not governed by ^{حَتَّى} [410], but by ^{أَنْ} necessarily understood after it [411, 413, 501]; while the *subj.* governed by ^{أَنْ} understood after ^{حَتَّى} understood is a thing unheard of. Moreover, even with the ف, the *subj.* does not occur in the *correl.* of the requisitive verbal *n.* [187, 411, 421]: and, without the ف, the *subj.* is impossible after a requisitive *v.* [420], such instances as ^{مَرَّةً} being anomalous, not to be taken as precedents [418. A]; and much more then after a requisitive verbal *n.*—l. 7. ^{غَبَّ عِنْدَنَا} *He remained a night with us*, i. q. ^{بَلَّتْ}, like ^{أَغَبَّ}; and hence their saying ^{رَوَيْدُ الشَّعْرِ يَغِبُ} (KF), i. e. *Leave it alone until some days pass over it, so that thou mayst see how its end will be, whether it will be praised or blamed*: or it may mean *Leave the poetry alone: it will keep back from the people, from* ^{غَبَّتِ الْهَمَى} *The fever intermitted, when it keeps back for a day*, i. e. *Repeat not thy poetry to them incessantly, so that they weary of it* (Md). See Md. I. 253 and P. I. 522.

P. 677, l. 5. ^{يَسْمَعُ} (IY. 507): ^{تَسْمَعُ} (IY. 511).

P. 680, l. 11. ^{هَابٍ} (DA. 117, D. 140).

P. 683, l. 4. Muzāḥim Ibn AlḤārith, or, as the author of the KA considers more correct, Ibn 'Amr Ibn Murra Ibn AlḤārith, al'Uḡailī, of the Banū 'Uḡail Ibn Ka'b Ibn Rabī'a Ibn 'Āmir Ibn Ṣa'ṣa'a, an ele-

gant Islāmi poet of the desert, contemporary with Jarīr and AlFarazdaq (AKB)—l. 10. Ḥarmala Ibn AlMundhir, or, as is said (KA, Is), AlMundhir Ibn Ḥarmala, [the former being correct (KA),] atṬā'i, a Christian poet [in the beginning of AlIslām (AKB)], who is said to have lived 150 years (KA, Is, AKB), and remained till the days of Mu'āwiya (Is, AKB).

P. 684, l. 3. He was one of the one-eyed men of ẖais, who were 5 poets, Tamīm Ibn Ubayy Ibn Muḵbil, ArRa'i, AshShammākh, Ibn Aḥmar, and Ḥumaid Ibn Thaur. ISh says that he was one of the poets of heathenism, and reached AlIslām: and IHjr says in the Is (AKB), AlMarzubāni says that he was a Convert, and died in the time of 'Uthmān after having attained a great age; but AFI says that he was one of the renowned poets of heathenism, and afterwards became a Muslim, and praised the Khalīfas that he met, vid. 'Umar and his successors down to 'Abd AlMalik Ibn Marwān, which is contrary to the saying of AlMarzubāni, that he died in the time of 'Uthman (Is, AKB): and God knows! (Is)—ll. 16-18. What shows it to be a verbal *n.* is the saying of Ibn Harma

يَمْشِي الْقُطُوفُ إِذَا غَنَّى الْحَدَاةُ بِهِ * مَشَى الْجَوَادُ فَبَلَهُ الْجِلَّةُ النَجْبَا

[The slow (beast) steps out, when the drivers sing to him, with the step of the fleet (courser): let alone the full-grown, high-bred (camels)!, for they, with singing, go faster than others (AKB)], because here it puts what follows it into the *acc.*: whereas in the saying of the other, [Abū Zubaid atṬā'i anNaṣrāni (AKB),]

مَنْ مَبْلَغُ قَوْمَنَا اللَّتَّائِينَ إِذْ شَحَطُوا * أَنْ الْفَوَادَ إِلَيْهِمْ شَيْقُ رِلَعٍ
حَمَّالِ أَثْقَالِ أَهْلِ الْوَدِ أَوْنَةً * أَعْطَاهُمُ الْجَهْدَ مَنَى بَلَهُ مَا أَسْعَ

[Who will convey to our distant people, since they have gone far away, that the heart is yearning for them, eagerly longing? (It is) the carrier of the loads of the people of the, i. e., my, love at (many) times. I give them

the utmost effort of me : let alone what I can easily compass /, the rel. being suppressed, i.e. ^{أسعته} (AKB)], ^{مَا} may be in the position of an *acc.*, ^{بَلَهُ} containing a *pron.* in the *nom.*, [i.e. ^{فَدَعَ} ^{الْوَسْعَ} (AKB)], as is shown by ^{بَلَهُ} ^{الْجَلَّةُ} ^{النَّجْبَا} [above]; or in the position of a *gen.*, according to him that recites ^{بَلَهُ} ^{الْكَفَّ} [below], making ^{بَلَهُ} an *inf. n.* (IY), i.e. ^{فَتَرَكَ} ^{الْوَسْعَ} [or ^{فَتَرَكَ} ^{الْوَسْعَ}, like ^{زَيْدٌ} ^{تَرَكَ}]; or [in the position of a *nom.* as an *inch.*, ^{بَلَهُ} being i.q. ^{كَيْفَ}, because] the sense may be ^{كَيْفَ} ^{الْوَسْعَ} ^{فَكَيْفَ} (Then) how is what I can easily compass, (that I give it not)? (AKB)—ll. 18—21. F says, What confirms its being an *inf. n.* is that AASh transmits ^{مَا} ^{بَلَهُكَ} ^{لَا} ^{تَفْعَلُ} ^{كَذَا} What is the matter with thee that thou dost not such a thing?, i.e. ^{مَا} ^{لَكَ} What ails thee? (AKB). Lane (p. 254, col. 2) has ^{مَا} ^{بَلَهُكَ}; and so apparently has the KF (p. 910), though here the vowel-mark is blurred; and the AKB does not give the vowel: but, since ^{بَلَهُ} is *infl.* when an *inf. n.*, Damm seems necessary.

P. 685, l. 8. In the year 5 (SR, Tr, LM)—l. 9. See the ode in SR. 705-706—l. 17 and l. 21. Jahn (IY. 513) prints ^{مِنْ} ^{بَلَهُ} and ^{مِنْ} ^{بَلَهُ}; but, ^{بَلَهُ} being *uninfl.* when i.q. ^{كَيْفَ}, Fatha, as in ^{مِنْ} ^{أَيْنَ}, seems correct; and is said to be so in the tradition (p. 686, ll. 12-14). See, however, the Note on p. 686, ll. 14-15—l. 22. The SB. III. 309, followed by the K and B, gives this tradition in the exposition of the text ^{فَلَا} ^{تَعْلَمُ} ^{نَفْسٌ} ^{مَا} ^{أَخْفَى} ^{لَهُمْ} ^{مِنْ} ^{قِرَّةِ} ^{أَعْيُنٍ} XXXII. 17. Then not a soul shall know what delight of eyes hath been hidden for them, not of the ^{أَمِّ}; so that Lane is wrong in inserting "[by these three letters]" after "God says" (p. 686, l. 1).

P. 686, l. 3. ^{بَلَهُ} [without ^{مِنْ}] (SB, K, B); [and so in the *Ṣaḥīḥ* of Muslim:] but ^{بَلَهُ} ^{مِنْ} occurs in most of the MSS of the SB; and IHjr

says that, according to Sgh, the MSS of the SB agree upon ^أبَلَّ ^أمِّنْ (AKB). ^أطَلَعْتُمْ ^أأَنتُمْ ye have been acquainted with (SB): ^أطَلَعْتُمْ ^أأَنتُمْ (K, B, KF); and so in l. 22 below—ll. 7-10. Shm says, In the version with the *gen.* ^أبَلَّ may be an *inf. n.*, i.q. ^أالتَّركَ, and ^أمِّنْ causative, i.e. *on account of* their abandoning what ye have become acquainted with, *vid. sins*; and in this case it is not excluded from the preceding [meanings] (Amr, DM). The *prep.* and *gen.* have been interpreted by the phrase “It is as though He said, *Let alone what ye have become acquainted with*; (*for it is easy by the side of what has been treasured up for them*)”: but this is appropriate only to the exposition of ^أبَلَّ not preceded by ^أمِّنْ; whereas, when it is preceded by ^أمِّنْ, it is said to be i.q. ^أكَيْفَ, ^أأَجَلَ [not ^أأَجَلَ, as in the KF], ^أسَوَى, or ^أغَيْرَ, and ^أفَضْلَ (AKB). The ^أمِّنْ in this version, as explained by IHsh, seems to be *expl.*, as in XXXII. 17. (Note on p. 685, l. 22)—ll. 14-15. The Kasra of ^أبَلَّ may be a Kasra of uninflectedness, which is corroborated by what AH says in the Ir, *vid. that* Fath and Kasr of the * have been heard in ^أبَلَّ (AKB)—l. 15. ^أالنَّصَبَ in DM. I. 168, l. 23 appears to be a mistake for ^أالْفَتْحَ —l. 22. This is a piece of a tradition, *vid.* “God says, ^أأَعَدَدْتُ لِعِبَادِي ^أأَلْفَ [above]” (AKB).

P. 687, l. 8. The poet says

تَرَاكِبًا مِّنْ إِبِلٍ تَرَاكِبًا • أَمَا تَرَى الْخَيْلَ لَدَى أَوْدَاكِبَا

(IY) *Leave them, namely camels* (the *acc. pron.* being expounded by the *sp.* governed in the *gen.* by the *expl.* ^أمِّنْ, because the *pron.* is not preceded by what it relates to), *leave them. Dost thou not see the horsemen at their hqunches?* This was the saying of Tufail Ibn Yazid alḤārithī, a heathen poet and horseman, when Kinda had made a raid upon his

camels. He came up with them, saying *قَرَّاهَا أَلَحَّ*, or, in another version, *دَرَّاهَا مِنْ إِبِلٍ دَرَّاهَا أَلَحَّ* *Overtake them, etc.*; and, bearing down upon the stallion of the camels, hamstrung him, whereupon the camels circled round him: then the Banu-l-Hārith Ibn Ka'b, coming up with Tufail, rescued his herd, while Kinda were put to flight (AKB). *الْخَيْلُ* (IY): *الْمَوْتُ* *death* (Mb. 269, AKB. II. 354). The fighting occurs at the hinder parts of the camels, because the raiders drive them, and urge them on; while the owners hinder them from that (AKB).

P. 688, l. 3. By Abu-n-Najm al'Ijli, an Islāmi Rajiz (AKB).

P. 689, l. 15. R has followed the author of the *Ṣiḥāḥ* in his relating the verse thus. It is compounded of 2 verses: for the verse containing *دُعَيْتُ نَزَالَ*, which is by Zuhair Ibn Abi Sulmā, has for its 1st hemistich

وَلَنْعَمَ حَشْوُ الدَّرْعِ أَنْتَ إِذَا

And assuredly most excellent is the padding, i.e. wearer, of the coat of mail, thou, when; while *لَأَنْتَ أَشْجَعُ أَلَحَّ* is the 1st hemistich of a verse by AlMusayyab Ibn 'Alas, the 2nd hemistich of which is

يَقْعُ الصَّرَاخُ وَلَجٍ فِي الدَّعْرِ

the cry for help occurs, and etc. The latter verse, which is from an ode praising Kais Ibn Ma'dikarib alKindi, who died in heathenism, whence *نَصَفَ النَّهَارُ أَلَحَّ* [80], is attributed by As to AlMusayyab Ibn 'Alas alJumā'i, who was maternal uncle of AlA'shā Maimūn, and was a heathen poet, who did not reach AlIslām; but by AU, ID, and others to his sister's son AlA'shā Maimūn (AKB).

P. 690, l. 20. An admirable minor heathen poet (AKB).

P. 691, ll. 6-7. AtTaimi, a heathen poet, retorting upon Laḳīṭ Ibn Zurāra atTamimi, who had satirized 'Adi and Taim. He upbraids

Lakīṭ with having fled in a battle where his brother Ma'bad Ibn Zurāra had been taken prisoner; and attributes his flight to greediness for food and drink (AKB)—l. 15. See the ode in SR. 723—l. 16. In the year 6 (LM)—ll. 19-20. Because the form of the *inf. n.* is not that of the *d.s.*, which is really an *ep.* [76] (IY. 241).

P. 692, ll. 20-21. See Md. II. 164 and P. II. 547, III. 285.

P. 693, ll. 5-10. See the Note on p. 38, ll. 3-4; and see p. 698, ll. 10-18—l. 21. Read “أَطُوفُ الْخِ” [497].

P. 694, l. 15. Mb does not say “used in the *non-voc.*”; but implies these words by the form of his *exs.*, جَعَارِ يَا قَتَى and حَلَقِ يَا قَتَى, the *voc.* phrase يَا قَتَى being added to show that جَعَارِ and حَلَقِ are not *vocs.* themselves.

P. 695, l. 16. Ibn Ja'far Ibn Kilāb (SR). He was a heathen (Iath. I. 416).

P. 696, l. 15. The reference is to p. 691, l. 5—l. 16. R cites this hemistich to show that بُدَاكَ is a *fem. ep.* made to deviate from مُتَبَدِّدَةٌ, i.e. مُتَفَرِّقَةٌ; but this is contrary to the saying of S, who cites it to show that بُدَاكَ is made to deviate from a *fem. inf. n.*, not from an *ep.*; and بُدَاكَ occurs also as an *imp. verbal n.*: so that, according to this, بُدَاكَ is of 3 kinds (AKB): but R's explanation obviously fails when بُدَاكَ occurs as a *d.s.* to a *masc.*, as in the verse of Ḥassān at p. 691; whereas S's explanation, which is adopted by IY, applies in the case of both genders.

P. 697, l. 1. Sajāḥ Bint AlḤārith [Ibn Suwaid (MDh, IATH)] at Tamīmīya, [of the Banū Yarbū' (IKb)], who set up as a Prophetess in the Apostacy, and was followed by some people [of the Banū Tamīm (IKb)]. She afterwards made peace with Musailima, and married him; but, after his death, she returned to Al-Islām. She lived till the Khilāfa of Mu'āwīya (Is)—l. 2. Musailima [Ibn Ḥabīb (SR, IKb) alḤanaḥī (SR) of the Banū 'Adī Ibn Ḥanīfa Ibn Lujaim (IKb)], the Impostor of

AlYamāma, *k.* 11 (MDh)—*ll.* 5-6. See Md. I. 161, P. I. 32c—*l.* 17 King of AlHira, commonly called AlMundhir Ibn Mā asSamā after his mother Māwiya Bint 'Auf Ibn Jusham, who received the cognomen of Mā asSamā [*Water of Heaven*] on account of her beauty (AF)—*l.* 14. See Md. I. 79, P. I. 151—*ll.* 16-17. Sgh says, Laṣāf is the name of a water in a place between Makka and AlBaṣra belonging to the Banū Yarbū' of the tribe of Tamīm : Bk says (AKB), Laṣāf, says Ath, is a water belonging to the Banū Yarbū' (Bk, AKB).

P. 698, *l.* 3. By Abū Muhawwish Rabi'a, or Ḥaut, Ibn Ri'āb alAsadi [alFak'asī (Mb)], mentioned by IHjr in the Is among the Converts who reached the Prophet, but did not see him. The poet is satirizing Nahshal Ibn Ḥarri (AKB)—*l.* 7. The version *فیه*, [which occurs in the ID. 137,] is transmitted by Jh and Sgh; and the version *فیه* by many, among them ISk, Kl, AAMr, and Bk (AKB)—*l.* 15. The reference is to *p.* 693, *ll.* 5-10. See the Note on *p.* 38, *ll.* 3-4—*l.* 18. "like *رَقَاش*" means "governed by the rules laid down in *p.* 699, *l.* 20—*p.* 701, *l.* 3."

P. 700, *l.* 1. The father of Ḥanīfa and 'Ijl (MN). See Md. I. 160. But see too *p.* 27A, *l.* 18—*l.* 22. One of the champion poets of heathenism, who was named *صَنَاجَة الْعَرَب* *The Cymbalist, or Harper, of the Arabs* on account of the excellence of his poetry. He reached AlIslām at the end of his life; and set out, during the peace of AlHudaibiya, [concluded between the Prophet and Kuraish in the year 6, and broken in the year 8 (SR, LM),] on a journey to the Prophet, in whose praise he composed an ode beginning *أَلَمْ تَعْتَمِضْ لَيْلاً* [126]: but he was dissuaded by Abū Sufyān at Makka from carrying out his intention; and went away to AlYamāma, where he was thrown by a camel and killed. The ode is an excellent one, numbering 24 verses, most of which are cited by the ML, while not one of them occurs among these Evidentiary Verses. [It is given at length in *pp.* 255-256 of the SR.] AlA'shā in lexicology is *he that sees not by night, but sees by day, [i.e. blind by night]*;

and this Ā'shā became [altogether] blind towards the end of his life. The number of poets who were *blind by night* is 17 (AKB).

P. 701, l. 1. Iram is the name of a tribe; and 'Ād too is a tribe, vid. the people of [the Prophet (IBd)] Hūd (peace be upon him !) (AAz). He was Hūd Ibn 'Abd Allāh.....Ibn 'Ād Ibn 'Auṣ Ibn Iram Ibn Sām Ibn Nūḥ (IKb, Tr, IBd, B on VII. 63); or, as is said (Tr, B) by some genealogists (Tr), Hūd was [Ābar (Tr)] Ibn Shālakh Ibn Arfakhshad Ibn Sām (Tr, K on VII. 63, B) Ibn Nūḥ (Tr, K), [grand] son of the uncle of the father of 'Ād (B). These two tribes, 'Ād Ibn 'Auṣ Ibn Iram and Thamūd Ibn Jāthar Ibn Iram, were descended from Iram; and they were the indigenous Arabs (Tr). Historians, however, divide the Arabs into 3 kinds, (1) extinct, i. e. the first Arabs, the details of whose histories have gone from us on account of the antiquity of their epoch, vid. 'Ād, Thamūd, Jadīs, Ṭasm, and the 1st Jurhum, who were in the time of 'Ād; whereas the 2nd Jurhum were among the children of Qaḥṭān: (a) Noah carried [in the Ark] those that God had commanded him to carry: and among them were the 3 sons of Noah, vid. Shem, Ham and Japheth, and their wives; and some say that he carried 6 [other] persons also, and some say 80 men [and women (Nw)], one of whom was [the 1st] Jurhum, all of the children of Seth (MAB): (b) 'Ād son of 'Auṣ Ibn Iram (SR), Thamūd and Jadīs, sons of [Jāthar or] 'Āthar Ibn Iram, and Ṭasm, ['Imlāk or (KF)] 'Imlāk, and Umaim, sons of Lāwadh Ibn Sām Ibn Nūḥ, were all of them Arabs (SR, TKh): so in the SR (TKh): (2) indigenous, i. e., the Arabs of AlYaman, vid. the Banū Qaḥṭān Ibn 'Ābar Ibn [Shālakh or] Shālakh Ibn Arfakhshad Ibn Sām Ibn Nūḥ, whence the Banū Jurhum Ibn Qaḥṭān and the Banū Saba Ibn Yashjub Ibn Ya'rūb Ibn Qaḥṭān: (3) insititious, i. e., the children of Ismā'il Ibn Ibrāhīm, who, when Abraham had settled him at Makka, joined the 2nd Jurhum, who were residing in the neighbourhood of Makka, and took a wife from them, [vid. Ra'la (SK KA. XIII. 108, TKh) as Sayyida (Tr), daughter of Muḍāḍ Ibn 'Amr alJurhumī (SR, Tr, KA, TKh)]; so that he and his children are called insititious Arabs, because Ishmael's origin and language were Hebrew

P. 704, l. 1. AlA'shà Maimūn (AKB)—l. 2. ISB says that Ḥayyān and Jābir were sons of 'Amīra of the Banū Ḥanīfa, and that Ḥayyān was a boon companion of AlA'shà (AKB)—l. 7. A freedman of [the Banū (IKhn)] Sulaim (IKhn, AKB), as is said (IKhn); or, as is said, one of the Banū Jadhīma Ibn Mālik Ibn Naṣr Ibn Ku'ain (AKB), of the Banū Asad Ibn Khuzaima (IKb, ID): and God knows! (IKhn). He was a born poet. The cause of the ode was that Rabi'a had praised Yazīd Ibn Usaīd, who was then Governor of Armenia, in an excellent poem; but Yazīd failed to reward him properly: whereas, when he praised Yazīd Ibn Ḥātim, the latter was extremely liberal to him (AKB).

P. 708, l. 1. Praising AnNu'mān Ibn AlMundhir (AKB)—ll. 3-4 AZ transmits the saying of the Rājiz

وَيْهًا فِدَاؤُكَ لَكَ يَا فَضَالَهُ • أَجْرُهُ الرَّمْحُ وَلَا تَهَالَهُ

(IY, AKB) *Go on, let the people, or mankind, ransom thee, O Fadāla! Make him trail the spear, and be not dismayed*, where فِدَاؤُكَ has literally no *ag.*, but the *ag.* is understood from the contest, i.e. لِيُفْدِكَ النَّاسُ and the like (AKB)—ll. 17-19. فِدَاؤُكَ is a verbal *n.* transferred from the *inf. n.* [187]. F says "It is *uninf.* because it implies the sense of the *p.*, vid. "the *imp.* ل, since فِدَاؤُكَ is constructively لِيُفْدِكَ; it is *uninf.* "upon Kasr, because it denotes the *imp.*, and the *imp.*, when vocalized, "is vocalized with Kasr [664]; and they pronounce it with Tauwin, "because it is *indet.*" (AKB).

P. 709, l. 20. See SB. I. 475.

P. 710, l. 22. مَكَانُكَ means اَلْزَمِ مَكَانُكَ keep thy place (R); [and so] مَكَانُكُمْ X. 29. means اَلزَّمُوا مَكَانَكُمْ keep your places (K, B): but these are explanations of the sense, not of the construction, otherwise the *pre.n.* in مَكَانُكَ and مَكَانُكُمْ would be a direct *obj.*, an *notadv.*

pollutions; and sometimes, says ISk, ^{أزد شنوة} *Azd Shanūwa* (AKB)—l. 20. This is the last of 5 verses by Yazīd Ibn ‘Amr Ibn Khuwailid. aṣṣa’ik alKilābi; but Al‘Aini says its author is ‘Abd Allāh Ibn Ya‘rub Ibn Mu‘āwiya Ibn ‘Ubāda Ibn AlBakkā [Rabī‘a (IKhn)] Ibn ‘Amir [Ibn Rabī‘a Ibn ‘Amir Ibn Ṣa‘ṣa’a (IKb, IKhn)]. It is generally related, [as by Al‘Aini in the MN and FA,] with ^{بِالْمَاءِ الْحَمِيمِ} *with hot*, [or as some say, *cold* (MN, FA),] *water*; but Thi and Z relate it with ^{بِالْمَاءِ الْفَرَاتِ}, which perhaps is from another poem (AKB).

P. 723, l. 6. According to R, ^{قَبْلَ} and ^{قَبْلُ} mean the same, e.g. ^{قَبْلُ} *before (that)*, both being intended to be understood as *pre.*; but ^{قَبْلُ} is *uninfl.* because the *post.* is suppressed; while ^{قَبْلَ} is *infl.* because the *post.* is, as it were, expressed by means of the compensatory Tanwīn.

P. 724, l. 15. Part of a poem recited by Ma‘n Ibn Aus alMuzani in the presence of Mu‘āwiya and ‘Abd Allāh Ibn AzZuhair (Mb. 357).

P. 725, l. 1. There is another version ^{تَعْلَةً بَيْنَ مُزَاهِمٍ} *Ta‘illa Ibn Muzāhim* (MN)—ll. 4-5. Read “with ^{مِنْ قُدَامٍ}, [for ^{مِنْ قُدَامٍ}], making it *indet.*, like ^{مِنْ قَبْلٍ} [above], ^{مِنْ عَلٍ} [below], and the like; but”—l. 14. “[the sign of] the *nom.* and *acc.*” here (R. II. 81, l. 5) is a loose expression for “Ḍamm or the sign of the *acc.*”

P. 726, l. 15. And also, if it were *pre.*, ^{مِنْ عَلِيٍّ} meaning *from above me* would be said, because the sense requires that, not ^{مِنْ عُلٍّ} (DM).

P. 728, l. 6. IBr says that this Rajaz is by Ghailān Ibn Ḥuraith arRaba‘i; but I have not met with any information about Ghailān (AKB)—l. 7. The A’shā of Bāhila was ‘Amir Ibn AlḤarith, a celebrated heathen poet, author of a polemy on his half-brother by his mother’s

side, AlMuntashir Ibn Wahb, as AU says, or Ibn Hubaira Ibn Wahb, as As says (AKB).

P. 732, l. 7. On the clause "the saying ^{أُفٍّ} being a solecism" (p. 730, ll. 7-8) the DM has a Note to the same effect as this passage from the Fk; and from this Note the words "like R" have been abstracted.

P. 733, l. 18. The *dem.* "this", as appears from the Sn, may include the two usages of ^{أُفٍّ} ^{حَسْبُ}, as an *indet. ep.* and as a *prim. substantive*.

P. 735, l. 20. See Mb. 698, ll. 2-6.

P. 736, l. 2. The *n. of time* is said to be in sense the *adv.* of the *inf. n.* of, i.e. implied by, the *prop.*, because it denotes the *time of the occurrence indicated by the inf. n.*, as LI. 13., where ^{أُفٍّ} denotes the *time of their being burnt*, contrary to IV. 50., where ^{أُفٍّ} does not denote the *time of Our deforming*. It is not in letter the *adv.* of the *inf. n.*, because it is not governed in the *acc.* by that *inf. n.* [64].

P. 738, l. 19. This verse is from an ode by Abù Kais [Ṣaifi (ID)] Ibn 'Amir alAslat Ibn Jusham.....Ibn AlAus [alAnṣārī (AGh) alAusī (Is)], a heathen poet. The author of the KA says his name has not come to my knowledge; but IHjr in the Is says his name was Ṣaifi or AlḤārith or 'Abd Allāh or Ṣirma or something else; [and the first 3 names are given in the AGh]. He died 10 months after the Hijra: or, [when the Prophet arrived at AlMadīna (Is),] he fled to Makka, and abode with Qurāish until the year of the Conquest, [i.e. the year 8 (SR, LM)]. But Z attributes the verse to AshShammākh; some of the Commentators of S to a man of Kināna; and a learned foreigner to Abù Kais Ibn Rifā'a alAnṣārī. No one, however, called Abù Kais Ibn Rifā'a is to be found in the Books of the Companions: but only 1 or 2 Companions called Kais Ibn Rifā'a, the 1st being Kais Ibn Rifā'a alAnṣārī [alAusī] alWāqif, of the Banū Wāqif, [whose name was Malik (NW),] Ibn Imra alKais Ibn Malik Ibn AlAus, mentioned in the MSh; and the 2nd Kais Ibn Rifā'a.....Ibn Numair alAnṣārī,

who was a poet, and, says IHjr, may perhaps be the same as the preceding (AKB). The name of Abū Kais Ibn Rifā'a alAnṣārī was Dīnār (Jsh).

P. 739, l. 8. Jj composed a Commentary, which he named the *Mughnī*, on the *Idāh* of F (HKh)—l. 18. This hemistich is from a long ode by AlFarazdaq satirizing Jarīr, of which we must mention two verses in order that its meaning may become manifest, vid.

أَنَا لَنَضْرِبُ رَأْسَ كُلِّ قَبِيلَةٍ * وَأَبْرُكُ خَلْفَ أَتَانِهِ يَتَقَمَّلُ
يَهْزَأُ لَهَا رَأْفَعُ عَقْدَةٍ عِنْدَ الْخَصْي * يَا ذَلَّ حَيْثُ يَكُونُ مِنْ يَنْذَلُّ

Verily we smite the head of every tribe; and thy father, behind his she-ass, kills lice. His squeeze with the thumb and forefinger crushes the small lice beside the testicles. O etc! The عَقْد is a mode of counting with the fingers of the two hands; and he means the عَقْدُ الثَّمَانِينَ counting of thirty, which is effected by placing your thumb at the end of the fore-finger, i.e. by joining their tips, like the holder of a needle (AKB).

P. 743, l. 8. This text is somewhat garbled in the R (vol. II, p. 84, l. 19).

P. 745, ll. 10-11. بِغَيْرِهَا by something else (ML), i.e. مِنْ بغير (DM). Lane (p. 683, col. 2) says "by another prep.", thus making كَذَى in the subsequent ex. a prep.

P. 746, l. 14. Lane (p. 683, col. 3) has "where I saw Zeyd".

P. 747, ll. 6-7. كَذَا represents the 2 regs. of أَنْ, e.g. زَيْدًا قَائِمًا; and أَنْ with its 2 regs. is renderable by a single term, e.g. قِيَامُ زَيْدٍ, post. to حَيْثُ, From the place, i.e. circumstance or fact, that Zaid is standing, i.e. of Zaid's standing, i.e. Whereas Zaid is standing, حَيْثُ place in مِنْ حَيْثُ أَنْ signifying circumstance or fact, like جَا place in the similar Persian expression از آنجا که From that place, i.e., circumstance or

fact, that, i.e., Whereas—l. 11. An [excellent (KA, MN) Islāmī (AKB)] poet, contemporary with the Umawī and ‘Abbāsī dynasties (KA, MN, AKB), *d.* in the year 180 odd (AKB).

P. 755, l. l. Insert “but the 2 doctrines [of *redundance* and *verification* (DM)] are of no account, [because they involve the assertion of exclusion of a word from its well known meaning without any evidence (DM)] :” before “while.”

P. 756, ll 4-5. This is what determines that “the text” [in p. 755, l. l. and p. 756, l. 3] must be taken to refer to XLIII. 38. (DM); and not, as Lane (p. 39, col. 1, ll. 47-52) supposes, to II. 28.

P. 757, l. 12. I have seen in the KA what indicates that this verse is by ‘Abd Allāh Ibn alMu‘tazz; though its last hemistich is cited in the form of

وَالدَّارُ جَامِعَةٌ أَزْمَانٍ أَزْمَانًا

When the home was uniting us times and times [211]: but I have seen the verse attributed to one of the Arabs in the *Nawādir* of AZ, who cites it in the same form as IHsh; and AZ died before ‘Abd Allāh Ibn alMu‘tazz was born (SM). See KA. IX. 142.

P. 758, l. 3. See Md. II. 219 and P. II. 677.

P. 759, l. 16. I. e. Having already the sense, اِنْدَا now acquires the government, of اِنْ though the affixion of مَا (see p. 771, l. l.)—l. 19. The argument is that, the government of the *apoc.* by اِنْدَمَا not being explicable on the ground of composition, اِنْدَمَا must be an *apocopative p.*—l. l. The author of the 2 verses [cited in § 589] is said [by S and others (AKB)] to be ‘Abd Allāh Ibn Hammām asSalulī (S, AKB), of the Banū Murra Ibn Ṣaṣa’a of Kais ‘Ailān, who are known as the Banū Salūl, their mother being Salūl Bint Dhuhl Ibn Shaibān Ibn Tha‘laba, wife of Murra Ibn Ṣaṣa’a. This ‘Abd Allāh was an Islāmī poet of the Followers. The poet traces his lineage to Fahm [Ibn ‘Amr Ibn Kais Ibn ‘Ailān (IHb, IKb)] and Ashja’ [Ibn Raith Ibn Ghafān Ibn Sa’d

Ibn ẖais (IHb, IKb)], though he was of Salāl, because they were all of ẖais [Ibn] 'Ailān Ibn Muḍar (AKB).

P. 760, l. 1. *Dele* the semicolon.

P. 761, l. 1. The construction of this text mentioned by IHsh does not occur in the language of Z (DM). [The latter indeed says on X. 22.,] It is as though He said ^{وَاِذَا رَحِمْنَاهُمْ مِنْۢ بَعْدِ ضَرٍّ اَدْفَا جَارًا وَقَوَّعَ الْمَكْرَ}
^{مَهُمَّ} And, when We have mercy on them after a hardship, they suddenly fall to the occurrence of plotting proceeding from them (K); but the context shows that this is intended as an explanation of the sense of haste in the 2nd ^{اِذَا}, not of its *op.*

P. 764, l. 1. In XXX. 24. the 1st ^{اِذَا} is *cond.* (K); and the 2nd denotes *suddenness of occurrence*, and [therefore (B)] supplies the place of the ^ف in the *correl.* (K, B) of the 1st (B), [i.e.] of the condition (K)

—l. 15. By Ka'b Ibn Zuhair (S). ^{مِنْ} is *abstractive* [1] (N). Translate *I rouse in her* (the *she-camel*), *at the end of the night, a terrified wild bull*, MDE's rendering in the text being a paraphrase.

P. 765, l. 18. This verse is from an ode containing more than 10 verses by 'Abd ẖais Ibn Khufāf, of the Barājim, [a people of the children of Ḥanzala Ibn Mālik (KF),] an Islāmī [poet]; but I have seen these verses attributed to Ḥāritha Ibn Badr alGhudānī atTamīmī (SM).

P. 766, l. 18. An Islāmī poet. AHm says he was of the Banū Kināna Ibn AlḤain.....Ibn Ḥudā'a, and lived 200 years; and he is mentioned by IHjr in the 1s among the converts, who reached the itme of the Prophet, and become Muslims, but saw him not (AKB); and AUd says he was a heathen (Is).

P. 769, l. 7. After "the ^ج" insert "of inception". Z and B also hold the ^ج in this text to be the ^ج of inception, for the same reason as in LXXV. 1. (see the Note on Vol. II, p. 116, l. 2); and they meet the objection that the ^ج of inception, when prefixed to the *aor.*, gives the sense of the *present* with the reply that, when combined with

سَوْنٌ, it is divested of the sense of the *present*, and denotes *were corroborated* [404], as the *art.* in يَأْتِي [52] is divested of the sense of *determination*, and becomes a mere *compensation* for the Hamza of يَأْتِي: but IHsh declares that this is an unnecessary elaboration; and asserts that the *ج* of the oath is sometimes necessary when the *و* is disallowed, vid. when the *aor.* is conjoined with the *p.* of amplification, as in XIX. 67. (see the K and B on XIX. 67., and the ML on the *ج*).

P. 771, l. 10. The Banù Faḳ'as were a clan of the Banù Asad (T, AKB) Ibn Khuzaima. These verses are attributed also to 'Amr Ibn Asad alFaḳ'asī; and God knows! (AKB).

P. 772, l. 7. Abū Lailā is the surname of AlḤārith Ibn Zālim alMurri, a heathen (AKB)—*ibid.* The sense is قَاتِلُ الْيَنْصَرَةِ (AKB).

P. 773, ll. 1, 5. The *gen.* after يَبْنِي in this verso, printed by Jahn (IY. 551) as the sole, and by Thorbecke (D. 64) as an alternative version, seems to be out of place here, because the discussion is about the propriety of introducing يَبْنِي and يَبْنِي into the *correl.* of يَبْنِي, which has a *correl.* only when it is *pre.*, as in the version with the *nom.*, to a *prop.* (see p. 778, ll. 8-10); not when it is *pre.*, as in the version with the *gen.*, to a single term—l. 10. It is related [by H in the D (IKhn, HH) on the authority of IKlb (D)] that 'Abid [or 'Umair (AGh, Is, CD), which perhaps is due to a mistake (Is, CD) in hearing (Is),] Ibn [Shariya (Is, CD) or] Sharya alJurhumi, who lived [240 or, as is said (AGh, Is, CD),] 300 years, and reached AlIslām, and became a Muslim, entered the presence of Mu'āwiya [Ibn Abi Sufyān (IKhn, HH)] in Syria, when he was Khalīfa. Then said Mu'āwiya to him "Tell me the most wonderful of what thou hast seen." He said "I passed one day by some people burying a dead man of theirs; and, when I had come up to them, mine eyes filled with tears, and I quoted the saying of the poet." [Here follow 6 verses, of which the two in the text are the 4th and

P. 784, l. 20. Its author is said by Jh to be Abu-nNajm; and by some to be Ru'ba Ibn Al'Ajjāj, but it is not in his *Dīwān* (MN): and AZ says in his *Nawādir* that MD said "Abu-lGhāl recited it to me as by one of the people of AlYaman" (MN, AKB); but Akh says in the Exposition of the *Nawādir* that AHm said "I asked AU about these "verses, and he said, 'Put a mark upon them: this is a forgery of MD'" (AKB).

P. 785, l. 9. For "red." read "red."—l. 14. The reference is to p. 568, l. 15.

P. 786, l. 19. K1 says that Rauḥ recited this poem in the presence of 'Abd AlMalik Ibn Marwān (MN). Rauḥ is mentioned by some among the Companions: but Companionship is not correctly attributable to him; though he may have been born in the time of the Prophet, for his father was a Companion. He is mentioned in the 2nd class of the Followers of the people of Syria; and is said to have been a Governor over Palestine. He died in 84 (Is).

P. 787, l. 11. For "bears" read "hears"—l. 20. Read "the Ranū Tamīm".

P. 788, l. 19. From a *Rajaz* in the *Nawādir* of AZ, who heard it from the Arabs (AKB).

P. 791, l. 5. The celebrated poet (MAd).

P. 794, l. 3. 'Ifāḥ Ibn Murayy [alKushairī, who had taken up his abode in the neighbourhood of Bāhila (AKB),] was seized in a famine by AlAḥḍab Ibn 'Amr alBāhili, who roasted and ate him (KF, AKB).

مَرَى with Damm of the م, Faṭḥ of the ر, and reduplication of the م (AKB): مَرَى (KF)—l. 4. عَنَقَاء is fem. of عَنَق, and means *Long-necked*.

Sgh says, عَنَقَاء is *Calamity*, as طَارَتْ بِهٖ الْعَنَقَاء *Calamity flew away with him*, being orig. a *Great Bird* known in name, unknown in body. AHm says in the Book of Birds, As for عَنَقَاء الْمَغْرِبَةِ, it is *Calamity*, not one

of the birds that we know. And ID says, ⁹عَنْقَاءٌ مُغْرَبٌ is a phrase that has no foundation [in fact]: it is said to be [the name of] a *Great Bird* seen only [once] in ages; but was so frequently used that they named *Calamity* ⁹عَنْقَاءٌ مُغْرَبٌ, as

وَلَوْلَا سُلَيْمَانُ الْخَلِيفَةُ حَلَقَتْ * بِهِ مِنْ يَدِ الْحَصَاكِجِ عَنْقَاءٌ مُغْرَبٌ

And, but for Sulaimān the *Khalīfa*, a calamity from the hand of AlḤajjāj would have soared away with him. And ⁹مُغْرَبٌ is an act. part. from ⁹أَغْرَبَ الرَّجُلُ فِي الْبَلَدِ when he goes far in them by incessant journeying; and is ep. of ⁹عَنْقَاءٌ, meaning *far-flying*: Sgh says that the ʾ of feminization is elided in the same way as in ⁹نَاقَةٌ ضَامِرٌ *A lank-bellied she-camel*, i.e. ⁹ذَاتُ ضَمِيرٍ possessed of lankness in the belly [312]; and so Z explains the masculinization of the ep.: but ⁹مُغْرَبَةٌ also is said (AKB).

P. 795, ll. 1-2. IS is followed by his pupil F, who is followed by his pupil IJ and by [another pupil] Abd (BS)—l. 22. For “v.” read “v.”

P. 798, l. 18. By [‘Abd Allāh] Ibn Hammām asSalūlī (S).

P. 800, l. 22. Abū Abd ArRaḥmān ‘Abd Allāh Ibn Ḥabīb asSulamī (IKb, IATH, IHjr, TH, TKh) alKaṣfī (IKb, IHjr, TH), the Reader (IKb, IHjr, TH, TKh) of Al‘Irāq (TKh), one of the companions of ‘Alī (IKb), studied under ‘Uthmān and Ibn Mas‘ūd (TKh), taught Reading 40 years (TH, TKh), d. after 70 (IHjr, TH), in 74 (TKh), in 92 (TH), or in 105 at the age of 90 (IATH, TH).

P. 801, l. 19. The reference is to pp. 85, l. 21—86, l. 12.

P. 802, ll. 14-15. If the n. were not complete, the verbal *prop.* would be its ep. [44]; and, if this *prop.* did not contain the *pron.* of the *cond. n.*, it could be neither *enunc.* [27], nor ep. [144], of the latter.

P. 803, l. 15. The reference is to vol. II, p. 679, ll. 13-17.

P. 805, ll. 5-14. According to S, كَيْفٌ is an *adv.*; but, according to Akh and Sf, it is a non-adverbial *n.* (ML).

P. 810, l. 6.

لَا جَعْلَنَ لَا بِنَّةَ عَتَمَ فَنَّا * مِنْ أَيْنَ عَشْرُونَ لَهَا مِنْ أَنَّى

I will assuredly make for the daughter of 'Uthmān a sort (of altercation), or a wonderful matter. From where has she twenty (camels), from where? This verse is from a poem in the *Rajaz* metre transmitted from Th by Akh in the Exposition of the *Dīwān* of AZ. Akh says, Mb and Th say that by عَتَمَ he means عَثْمَانُ; but elides the ا and ن by poetio license, and pronounces its initial with Fatḥ to indicate what is elided; and Th says that by فَنَّا he means *a sort (of altercation)*. ISk says that these verses were a satire on a Collector of the poor-rate. And Sf says, The *Rajaz* is by Mudrik Ibn Ḥuṣain; فَنَّا means *a wonderful matter*; and عَشْرُونَ means *twenty (camels)* (AKB).

P. 815, l. 10. And (e) أَرْمَانَ أَرْمَانَ times (and) times, says IJ (AKB. III. 346), as in the hemistich cited in the Note on p. 757, l. 12—l. 18. Ibn Ḥujr alKindī (Jsh). The poets named Imra alḲais are many, among them Imra alḲais Ibn Ḥujr alKindī, Imra alḲais Ibn 'Ānis alKindī, and Imra alḲais Ibn Mālik anNumairī (Mr).

P. 816, l. 13. By Dābi Ibn AlḤārith [atTamīmī (AKB)] alBurjumī (Lane, p. 1380, col. 3), of the Banū Ghālib Ibn Ḥanzāla, who reached the Prophet, and died in prison in the time of 'Uthmān. AlBurjumī is a *rel. n.* to the Barājim, who are 6 clans of the children of Ḥanzāla Ibn Mālik Ibn Zaid Manāt Ibn Tamīm, vid. Ḳais, 'Amr, Ghālib, Kulfa, Zulaim, [sons of Ḥanzāla (IKb, ID),] and Mukāshir, who received the cognomen of AlBarājim because a man of them named Ḥāritha Ibn Āmir said to them "Come; then let us combine like the بُرْجَمُ *finger*."

joints, [the *sing.* of which is ^{بِرْجَمَةٍ} (ID),] of this my hand ;" whereupon they did so, and were then named ^{أَلْبِرْجَمُ}, which are *the joints of the fingers*, 3 in each finger (AKB).

P. 817, l. 1. By AlFarazdaq (AKB).

P. 818, l. 7. Al'Amrī, one of the Banū 'Amr Ibn AlḤārith Ibn Tamīm Ibn Sa'd Ibn Hudhail, an Islāmī poet; a convert, according to what is mentioned in the Is on the authority of AlMarzubānī; but, according to the KA, a poet of the Umawī dynasty, one of their eulogists, who composed odes on 'Abd AlMalik Ibn Marwān and 'Abd Al'Azīz Ibn Marwān, with the latter of whom he abode long in Egypt (AKB).

P. 819, ll. 4-5, 13, 21. See HH. I. 326.

P. 822, ll. 13-15. I.e. S makes it *uninfl.* in both members, but Z only in the 1st member.

P. 823, l. 16. See the Note on p. 14, l. 1—ll. 17-18. Saif adDaula Abu-lḤasan 'Alī Ibn 'Abd Allāh Ibn Ḥamdān atTaghlabī, who became chief of Aleppo in 333, [and before that was chief of Wāsiṭ and those regions (ITB),] b. 301 or 303, d. 356 (IKhn, ITB). His sister Khaula died in 352 (ITB).

P. 826, l. 1. . Of the *Madīd* [metre] (MN). ^{سَوْدٌ} is *post* to ^{نَعِيمٌ} (DM): but ^{نَعِيمٌ} would violate the metre; and I think that ^{سَوْدٌ} ^{نَعِيمٌ} is like ^{أَلْعَائِدَاتِ الطَّيْرِ} (see pp. 363, 463, 489), meaning *and how many prosperous men, subjects* (see the next Note).

P. 829, l. 2. This verse, where the *sp.* of ^{كَمَ} occurs *pl.* and *sing.*, combines both constructions (DM); and, but for the pluralization of the *pron.* in the *enunc.* ^{يَا دُرَا} [222], I should have translated the 2nd hemistich *and how many a prosperous subject* (literally *a prosperous man, a subject*) *has perished*!

P. 830, l. 22. After "riding-beast" insert an Italicized note of admiration—l. 24. The *sp.* of ^{كَمْ} is ^{مَحْدُودِيًّا} (AAz, MN); and the phrase is constructively ^{وَكَمْ مَحْدُودِيٍّ غَارَهَا مِنْ الْأَرْضِ دُونَهُ} (AAz): or rather, as I suppose, the *sp.* is ^{بَقَعَةً} or the like suppressed, qualified by ^{مَحْدُودِيًّا} غَارَهَا, the full phrase being ^{وَكَمْ دُونَهُ بَقَعَةً مِنْ الْأَرْضِ مَحْدُودِيًّا} غَارَهَا, otherwise it is difficult to account for the gender of the *pron.* attached to ^{غَارَ}, which is the *ag.* of ^{مَحْدُودِيًّا}.

P. 831, l. 7. Its author is said to be Dhu-r-Rumma; but I have not found it in his *Dīwān* (MN)—l. 12. The verse occurs anonymously in the S and M; and not one of their Commentators [except IY] has attributed it to its author: but [IY followed by] Al'Ainī says it is by AlFarazdaq; and God knows! (AKB)—l. 15. This is one of some verses attributed by the author of the KA to Anas Ibn Zunaim alKinānī, a Ṣaḥābī poet, who said them to 'Ubaid Allāh Ibn Ziyād Ibn Sumayya, Governor of Al'Iraq, [l. 67 (IKb, IATH)]: so say the author of the KA, the Expositors of the verses of S, and the Commentators of the *Jumal*. And the 1st verse [with a different version] is cited by R in the Commentary on the SH to show that ^{دَعَّ} *pret.* of ^{دَعَّ} has been heard [482]. The verses have also been attributed to 'Abd Allāh Ibn Kuraiz, and to Abu-l-Aswad adDu'alī; and God knows! (AKB)—ll. 23-25. This means that, when the *sp.* of the *interrog.* ^{كَمْ} would, if ^{كَمْ} were not separated from it, be governed in the *gen.* [224], it is treated, when ^{كَمْ} is separated from it, in the same way as the *sp.* of the separated enunciatory ^{كَمْ}.

P. 834, l. 7. Read "Banū".

P. 840, l. 7. 'Umar, or Muḥammad, [or 'Abd Allāh (Dh),] Ibn 'Abd ArRaḥmān Ibn Muḥaiṣin [asSaḥmī (IHjr)], the Reader [of the people (IHjr)] of Makka (Dh, IHjr), who studied reading under

Mujāhid (Dh), d. 123 (IHjr)—l. 16. The IY (p. 587, l. 14) has كَيْتٌ and ذَيْتٌ without repetition.

P. 841, ll. 9-12. IBr says, This distinction is the opinion of Th and his followers ; while Khl and S and their followers make no distinction between them : and H sometimes forgets what he says here, for he says in his *Maḥāmāt* فَتَقَهَّرُوا مِنْ كَيْتٍ وَكَيْتٍ وَأَمَّا إِضْحَاقُهُمْ خَبَرُ ذَيْتٍ ذَيْتٍ, Then they burst out laughing at such and such a story, and only the announcement of such and such an affair made them laugh (CD). See H. 235, where, however, I do not find وَأَمَّا الْخَبَرُ. Thorbecke (D. 99) omits the , throughout, printing ذَيْتٍ ذَيْتٍ and كَيْتٍ كَيْتٍ ; but the Constantinople ed. (p. 60) and the CD (p. 143) give it.

P. 842, ll. 20-21. As

كَانَ بَيْنَ فَمِّهَا وَالْفَكِّ • فَارَةً مِسْكٍ ذُبِحَتْ فِي سَكِّ

(IY, R), by Manẓūr Ibn Marthad al-Asadī, praising a woman for fragrance of the mouth, *As though between her jaw and the jaw were a bag of musk slit open in perfume of the kind called سَكِّ (AKB), meaning بَيْنَ فَمِّهَا between her two jaws (IY, AKB). Manẓūr Ibn Marthad, also called Ibn Ḥabba, Ḥabba being his mother, was a Rājiz of the Banū Asad Ibn Khuzaima (AKB). سَكِّ (IY) : سَكِّ with Damm of the س (AKB). In vol. II, p. 690, l. 1, read "Ḥabba".*

P. 843, l. 4. الذَّمُّ is a *dial. var.* of الذَّمُّ (AKB)—l. 5. A heathen poet. Zimmān [Ibn Mālik Ibn Ṣa'b Ibn 'Alī Ibn Bakr Ibn Wā'il in Rabi'a (IHb)] was one of the poet's ancestors, and was of the Banū Ḥanīfa (AKB) ; [or more correctly] the Banū Zimmān were of Mālik Ibn Ṣa'b, but were reckoned among [their cousins] the Banū Ḥanīfa Ibn Lujaim Ibn Ṣa'b (IKb).

P. 845, l. 17. By AlKumait Ibn Tha'labā (Md, AKB) alAsadī, a Faḳ'asī Asadī Islāmī poet, called AlKumait alAkbar, grand-father of AlKumait Ibn Ma'rūf Ibn AlKumait alAkbar. He became a Muslim in the time of the Prophet, but did not join him; and is mentioned by IHjr in the Is among the Converts on the authority of AU and AlMarzubānī (AKB). He has elided the ^ء from فُزَارَةٌ as it is elided in curtailment, although this is in the *non-voc.* [58]; or he may have meant ^ءمِنْ فُزَارِي, and then lightened the ^ء of relation (Md)—l. 18. The Banū Fazāra are taunted with eating the penis of the he-ass (AKB). The story is that 3 men joined company together, a Fazārt, a Taghlābī, and a Kilābī. They found a [wild (AKB)] he-ass; and, when the Fazārt had gone away on one of his needs, they cooked and ate, but kept the yard of the he-ass for the Fazārt. On his return, they said to him "We have kept for thee [thy share (AKB)]: then eat". So he set about eating [it (Md)], but was [almost (Md)] unable to swallow it. Then [said he "Was all the roast-meat of the he-ass a penis?"; and (Md)] they began to laugh. Then he perceived [the trick played upon him]; and took the sword, [and went up to them (AKB),] and said "Ye shall assuredly eat [of (AKB)] it, or I will [surely (Md)] slay you" (Md, AKB). Then they refused; so he snote one of them, and killed him; and the other took it, and ate of it (AKB). For Md's ending of the story see the Note on p. 588, ll. 18-19—l. 19.—The 1st Fazāra is the tribe of Fazāra, and the 2nd is their eponymous ancestor.

P. 846, l. 2. Khiṭām, or Bishr, Ibn Naṣr, of the Banu-lAbyaḍ Ibn Mujāshi' Ibn Dārim, the Rājiz (AKB).

P. 849, l. 9. ^ءمَلِيَّانَ (M): ^ءمَلِيَّانَ, and ^ءمَلِيَّ (IY): ^ءمَلِيَّانَ and ^ءمَلِيَّ (Mb. 59)—l. 21. See Md. I. 151 and P. I. 301.

P. 850, l. 20. ^ءلَا (A).

P. 851, l. 7. ^ءقَرَأَ Devotee (IA): ^ءقَرَأَ Excellent reader (R).

P. 852, l. 19. عَاشُورَ دَانِ (A), apparently a misprint.

P. 853, l. 1. This verse is the last of an ode composed by AlFarazdaq at the end of his life, when repenting towards God of his excesses in his satirizing people; and in it he blames Iblis for having misled him in his youth (AKB).

P. 854, l. 1. The *du. pron.* relates to Iblis and his son (AKB)—l. 3. By “the barker” he means *the poet that applies himself to satire and abuse*; and like it is “the howler” (AKB)—ll. 4-5. ذُرِّيُّ being orig. ذُرِّيُّ, its *du.* ought to be ذُرِّيًّا, but is ذُرِّيٌّ; so that its ى is not restored: while the *du.* of ذَاتُ, orig. ذُرَاتُ, like ذُرَاتٌ, is ذُرَاتٌ; so that the ى, i.e. the ا substituted for the ى, is restored. R in another place (*vol. I, p. 266*) says “The ى of ذُرِّيٌّ is ا ى, as is proved by ذُرَاتٌ and ذُرَاتُ, “because the *cat.* of طَوْنِيَّتْ is more numerous than that of الْقَرَّةِ, and to “make it accord with the most prevalent is better”; and “the ع is “elided in ذَاتُ from frequency of usage”—l. 20. Abū Bilāl Mirdās Ibn ‘Amr Ibn Ḥudair [alḤanzālī (IAth)], of [the Banū. (ID)] Rabr’a Ibn Ḥanzala [Ibn Mālīk Ibn Zaid Manāt Ibn Tamīm (Mb)], was known, like his brother ‘Urwa, as Ibn Udayya, she being a [heathen (Mb)] grandmother of theirs (IKb, ID). He revolted against ‘Ubaid Allāh Ibn Ziyād (ID), and was killed in 61 (IAth). ‘Urwa was killed by ‘Ubaid Allāh Ibn Ziyād (IKb, IAth) in 58 (IAth). For “Udayya” [in *vol. II, p. 142, l. 15*] one MS [of the D] has “Udhaina,” which is correct (CD). ‘Urwa Ibn Udhaina alLaithī, [of the Banū Laith, a Kinānī (T),] alḤijāzī, the celebrated poet, *d.* about 130 (FW)—l. 21. ID, who is the authority in this matter, attributes the verse to ‘Alī Ibn Baddāl Ibn Sulaim; and God knows! (AKB).

P. 855, l. 12. Attributed by Sgh to Shu‘ba Ibn [‘Umair (Is) or] Kūmair [atTuhawī, a heathen (Is), or] a converted poet, who [reached Allislām (Is), and] believed in the time of Prophet, but did not see him

mentioned by IHjr in the Is among the Converts (AKB). One of the 2 ف is *red.*, as in لَا تُجْزَعِي الْخ [62, 540] (AAz)—l. 20. alKalbi, an Islāmi poet (AKB).

P. 856, l. 17. By AlFarazdaq, satirizing JarIr, whom he ridicules, and makes out to be a woman. He likens each half of the ^أف [mentioned 2 verses before, and] here meaning *vulva*, to the *face of a Turk*, the Turks being coarse, broad, and red in the face (AKB)—l. l. The Mother of the Believers (Is), Ḥafṣa Bint 'Umar Ibn AlKhaṭṭāb, is said to have been born [when Qurāish were building the House (Nw),] 5 years before the Mission [of the Prophet (Nw)]; was married by the Apostle of God [after 'Ā'isha (Is)] in the year 2 or 3, [the latter date being preferable (Is)]; and died in the year 27, [28 (Nw),] 41, 45, (Nw, Is), 47, or 50, at the age of 60 (Nw). Between the *Hijra* and the birth of the Apostle of God were 53 years 2 months and 8 days; between the *Hijra* and the Mission of the Apostle of God were 13 years 2 months and 8 days; and between the *Hijra* and the death of the Apostle of God were 9 years 11 months and 22 days (AF). The *Hijra* is the beginning of the Islāmi era (Nw, AF); and the first [person] that dated by the *Hijra* was 'Umar Ibn AlKhaṭṭāb in the year 17 of the *Hijra* (Nw). The *Hijra* occurred (AF, TKh) in the 14th year of the Mission (TKh), when AlMuḥarram, Ṣafar, and 8 days of Rabi' alAwwal had elapsed. So, when they resolved upon founding [the era of] the *Hijra*, they went back 68 days, and made the beginning of the era the 1st of AlMuḥarram of this year. Then they computed from the 1st of AlMuḥarram to the last day of the Prophet's life, and it was 10 years and 2 months; whereas, when his age is really reckoned from the *Hijra*, he is found to have lived 9 years 11 months and 22 days after it, [the difference between the 2 periods being 2 months and 8 days, i.e. 68 days] (AF). [But the assertion that the period from the 1st of AlMuḥarram in the year of the *Hijra* to the last day of the Prophet's life was 10 years and 2 months is difficult to reconcile with the state-

ment that] he died (God bless him, and give him peace !) in the forenoon, [or, as is said, at midday (AF),] on Monday, when 12 nights were left, [i.e. on the 18th,] of Rabi' alAwwal in the year 11 [of the *Hijra* (Nw), i.e. 10 years 2 months and 18 days from, and including, the 1st of AlMuḥarram in the year of the *Hijra*]. He died at the age of 63, the [most correct and (Nw)] best-known [opinion] ; or, as is said, 65 or 60 (Nw, AF). The preferable opinion is that he was sent [on his Apostolic Mission] at 40 years, and abode in Makka calling [the unbelievers] to AlIslām 13 years and a fraction, and abode at AlMadīna after the *Hijra* nearly 10 years; and that is 63 years and some fractions (AF). If, then, Ḥaṣṣa was born 5 years before the Mission, she was 18 or a little more at the beginning of the *Hijrī* era ; so that, if she lived 60 years, she died in 41.

P. 857, ll. 25-26. The truth is that these 2 verses are from a *Rajaz* by Khitām alMujāshī'i, an Islāmi poet ; not by Himyān Ibn Kuḥāfa (AKB) the Rājiz (ID).

P. 859, l. 8. Abū 'Aṭā was a contemporary of the 2 dynasties : he praised the Banū Umayya and the Banū Hāshim (KA). Yazīd Ibn 'Umar Ibn Hubaira [alFazāri (ITB), b. 87 (IKhn)], governor of the 2 'Irāqs for Marwān Ibn Muḥammad Ibn Marwān Ibn AlḤakam [alQurashī (TKh) alUmawī (IKhn, TKh) adDimashqī (TKh), known as alJa'dī, and nicknamed AlḤimār (IKhn), the last Khalīfa of the Banū Umayya (IKhn, TKh), b. 72 (TKh) or 76 (Tr, IATH, ITB)], a. 127, k. 132 at the age of [58 (MDh),] 59, [62 (IATH, MAB), 69 (MDh, IATH), or 70 (MDh)], was put to death by Abū Ja'far alMaṅṅ'r, [afterwards Khalīfa,] at Wāsiṭ in 132 in violation of a capitulation (IKb). The advice of Abū Ja'far was to keep faith with him ; but Abū Ja'far's brother Abu-l'Abbās 'Abd Allāh asSaffāh Ibn Muḥammad [alQurashī (TKh) alHāshimī (ITB) al'Abbāsī (ITB, TKh), the 1st Khalīfa of the Banu-l'Abbās (FW, ITB), b. 108 (FW, TKh)], a. 132, d. [135 or (TKh),] 136 [at the age of 27 (TKh), 28 (Tr, IATH, FW, TKh), 29 (MDh), 32 (TKh), 33 (Tr, MDh, IATH, MAB, ITB, TKh), or 36 (Tr, IATH)], insisted upon Abū

Ja'far's putting him to death (IKhn). Marwān was called AlJa'dī [because he had learnt (IAth, MAB)] from [his preceptor and master (TKh)] AlJa'd Ibn Dirham (IAth, MAB, TKh) the doctrines of the Creation of the Qur'ān and of Predestination (IAth, MAB), etc. (IAth) : and he was known as AlHīmīr because of his bravery, from the saying

فَلَنْ أَصْبِرَ مِنْ جِمَارٍ فِي الْحَرْبِ *Such a one is more patient than a he-ass*

in war; for he used not to flag in waging war upon the rebels against him, and was the bravest of the Banū Umayya (TKh). It is said that AlJa'd Ibn Dirham published his doctrine of the Creation of the Qur'ān in the days of Hishām Ibn 'Abd AlMalik, under whose order he was put to death by Khālid alKaṣrī, governor of Al'Irāq (IAth). The Wāsiṭ of Al'Irāq was founded by AlHajjāj Ibn Yūsuf athThakāfi between AlKūfa and AlBaṣra; and for that reason was named Wāsiṭ, because it was intermediate between the 2 cities, [the distance from it to each being 50 parasangs (MI), i.e. leagues]: it was begun by him in 84, and finished in 86 (Mk)—l. 12. The 1st hemistich is

حَشَانِي عَلَى جِوَرِ ذِكِّي مِنَ الْغُضَا

My heart is on glowing embers of the wood called غُضَا; and the verse is from an ode by AlMutanabbi: W says (AKB), He says My heart is on glowing embers from passion, i.e. on account of their bidding farewell and their departing; and mine eye is revelling in the face of the beloved in a garden of beauty (W, AKB). مِنْ الْغُضَا (W) for مِنْ الْهَوَى.

P. 860, ll. 2-3. بَطْنُ عَاكِلِ *The bottom, or low land, of 'Ākil is [a place (MI)] on the road of the pilgrims of AlBaṣra between Rāmātān and (Mk, MI) Āmirra (Mk) [or] Immara (MI)—l. 4. 'Ākil is said to be a mountain (Bk, ZJ) that Hujr, the father of Imra alKais, used to dwell in (Bk). The author of the Mk, after enumerating 8 places named 'Ākil, the 2nd of which he describes as "a mountain that the "children of [Hujr (KA)] Ākil alMurār, the ancestor of Imra alKais, "used to stop in", adds "But I do not find myself confident that they*

"are 8 [separate] places; and perhaps there is some intermixture ; them"—l. 8. See Md. II. 182 and P. II. 598—ll. 16-17. The R (vol. II, p. 142, l. l.) has "either because repetition of the v. is made a "substitute for dualization of the ag.", which, though it occurs in all 3 eds., I have ventured to invert—ll. 19-20. The 2 Indian eds. of the R (vol. ii, p. 143, l. 2) have صاحبہ his companion; but the Persian ed. has صاحبیه his 2 companions.

P. 861, l. 1. تسمیة جزء باسم کل naming a part by the name of a whole (R), i.e., putting a whole for a part, as penes for penis and testicles for two testicles in the exs. given—l. 3. Read "two testicles" and "substitutions."

**A GRAMMAR OF THE
CLASSICAL ARABIC LANGUAGE**
